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Twenty years of pioneer
missions in Nyasaland

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THE MISSIONARIES IN NYASALAND, 1910.

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TWENTY YEARS

OF

PIONEER MISSIONS

IN

NYASALAND,

A HISTORY OF MORAVIAN MISSIONS IN GERMAN EAST AFRICA,

BY

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PUBLISHED BY THE SOCIETY FOR PROPAGATING THE GOSPEL,
BETHLEHEM, PENNSYLVANIA, 1912.

BETHLEHEM PRINTING COMPANY,
BETHLEHEM, PA.
1912.

PREFACE.

In the following pages an attempt has been made to tell the story of a pioneer effort to evangelize a part of the Dark Continent, an effort upon which God has laid a marked blessing. May the story serve to arouse missionary interest and promote the support of the trust with which the Moravian Church has been providentially charged. The present work concerns itself more particularly with the Nyasa Province of the Moravian Mission in German East Africa. It is hoped that the story of Unyamwesi may be told at some later day.

No attempt has been made to consistently follow the scientific spelling of African names, a matter with regard to which the authorities are not yet in complete agreement. Let it suffice to note, that the prefix placed before the root of a proper name has its definite signification; for example, from the root Safwa we have *Unsafwa*—the individual man, *Basafwa* or *Wasafwa*—the men (plural), *Kisafwa*—the language, and *Busafwa*—the land of that tribe.

Special thanks are herewith tendered to the Rev. Paul de Schweinitz, D. D., Secretary of Missions, for aid in connection with seeing this little work through the press.

J. Taylor Hamilton.

Bethlehem, Pennsylvania, Jan. 11, 1912.

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CHAPTER I.

IMPULSES CONTRIBUTING TO THE COMMENCEMENT OF THE MISSION.

Missionary undertakings in East Equatorial Africa belong exclusively to the era of the modern forward movement in the world's evangelization. South Africa received its first missionary, George Schmidt, as early as 1737. The anti-slavery agitation of the close of the 18th and the beginning of the 19th century directed the attention of British missionary societies to the West Coast, and the Church Missionary Society entered Sierra Leone in 1804. Though the efforts of Hocker, Danke and Antes in the middle of the 18th century proved premature and abortive, even the Mohammedan lands of North Africa received heralds of the Gospel at an earlier date than did the East Coast, the Church Missionary Society having founded a central school in Malta as early as 1815, for the training of workers who should seek to bring new life to the churches of the Orient. Egypt was entered in 1826 and the missionary pioneers pushed forwards as far as Abyssinia. But East Africa was disregarded for decades. It lay aside the main lines of commercial intercourse from Europe to India and China and remained unnoticed, whilst Madagascar in the track of the vessels that made for Bombay or Calcutta after rounding the Cape of Good Hope welcomed the missionaries of the London Society as early as 1820. But after Krapf and Rebmann had discovered the snowy peaks of Kilimanjaro and Kenia, and especially after Livingstone and Stanley had penetrated into the heart of the Dark Continent from the East Coast and Livingstone had tirelessly repeated his summons to repress the slave-trade, a wonderful change commenced. The death of the great missionary explorer at

Ilala proved a challenge to his countrymen and to Christendom to bring the Gospel to the millions of East Africa, and his lifting the veil from the mystery of Africa's interior led geographers and explorers to busy themselves with Africa to an unparalleled extent. Soon followed the rapid development of the colonial policy of European powers, notably England, Germany and France, that led to the partitioning of Africa into spheres of influence and colonization. But even in advance of the geographical explorers and political representatives of the European nations missionaries pressed in, not to urge demands upon the native populations but to present to them the most valuable of gifts. Uganda was occupied by the Church and the Universities' Missionary Societies, and notwithstanding the martyrdom of Bishop Hannington and the wave of bloody persecution that followed, the English Church held that land, thanks to the wise laying of foundations by Alexander Mackay and other excellent men. The London Missionary Society, the Scotch Free Church, the State Church of Scotland and the Universities' Missionary Society undertook the evangelization of the regions about Lake Tanganyika and Lake Nyasa. Blantyre and Bandawe and Likoma arose.

Events took a new turn finally with the division of East Africa between England, Germany and Portugal, as a result of peaceful negotiations in 1885. So soon as the inevitable disturbances among the native tribes had been allayed and the administrative arrangements of the several colonies were measurably perfected, the missionary organizations took advantage of the new opportunity. This held good especially for German East Africa. Here before long in addition to the Church Missionary Society, the London Missionary Society and the German East African Society, the Leipsic, the Berlin and the Universities' Missionary Society as well as the Moravian Church each found a distinct sphere of work.

It is of the activity of the last named Church in German East Africa that the following pages treat.

Organized as an international body, possibly the Moravian Church has been less influenced than any other organ-

ization in the development of its missionary policy by impulses connected with colonial development and national policy. And yet with the headquarters of its missionary administration situated in Germany and the majority of its missionary workers of German nationality it was inevitable that the dawn of the colonial era for Germany should have its effect upon the missionary undertakings of this the oldest existing missionary organization in Germany. Earnest Christian circles within the German Fatherland saw in the agreement between the powers, which assigned to Germany a large territory opposite to Zanzibar, not merely an opportunity to exploit commercial interests, but a summons to undertake the civilization, moral elevation and Christianization of the native races of this land. A natural and justifiable demand arose, that *German* missionary organizations should accept the responsibilty of facing this task. This feeling was shared by evangelical missionary leaders elsewhere. Towards the end of the eighties appeals came to the Moravian Mission Board from leading British missionaries in Uganda to take up this task.

At the same time, as though to render it impossible for the authorities of the Moravian Church to doubt His will, and to remove good grounds for hesitation, God at this very time providentially so disposed of events that means were at hand for the commencement of a new mission. In March, 1890, there came into the control of the Mission Board at Herrnhut a legacy of about $200,000, willed by Daniel Crakau, of Breslau, to the Moravian Church for the founding and carrying on of a mission in German East Africa, and other sums, considerably less in amount indeed, were also forthcoming in England and in Germany for this express purpose. In the face of such coincidences, the Executive Board of the Moravian Church could not do otherwise than obediently recognize the providential leading and resolve upon this step.

Next arose the question, which region of the wide territory should be selected for the commencement of missionary operations. As matters stood in 1890 thoughts were

turned to the Usambara highlands, in the northeast and near the coast, a region most easily reached. The strip immediately adjacent to the coast was considered undesirable, as standing too directly under the influence of the Arabs and East Indians, and probably also likely to be too soon overrun by colonists. A preference was felt for the sources of the Pangani, south of Kilimanjaro, with a first base of operations for better communication about half way down the course of the Pangani in Usambara, the region in which the East African Missonary Society (Berlin II) later planted Hohenfriedeberg and Bethel.

At this stage Bishop Charles Buchner was sent to Berlin to confer with the imperial German colonial authorities, with prominent colonial commercial organizations and especially with the Berlin Missionary Society (Berlin I), since the last named missionary society also contemplated undertaking a mssion in the new territory. Now attention was directed to the practically unexplored mountainous region north and northwest of Lake Nyasa, as well peopled and likely to offer for some time an undisturbed field for missionary operations, since it did not present immediate attractions for colonization. It appeared to be a region comparatively easy of access by way of the Zambezi, the Shire and Lake Nyasa. As far as was known, its people were peaceful in disposition. The missionary stations of the Free Church of Scotland on the lake would offer a point of support in case of need. Further inquiry confirmed the wisdom of this advice. Moreover the African Lakes Company, the Scotch trading company which was in close connection with the missionary operations there, promised to look after the transportation of missonaries and goods in an obliging manner. All this led to the resolve in October, 1890, that the contemplated mission should be undertaken in Kondeland, north of Lake Nyasa. Meanwhile the Berlin Society reached a similar conclusion. Fraternal negotiations between the two organizations followed for the determining more narrowly the sphere of each organization. Early in January, 1891, representatives of both met for conference

and entered into an agreement, to regard the 34th degree of longitude as the boundary separating their prospective mission fields, the Berlin Society choosing the land east of the line and the Moravian Church undertaking the evangelization of the people to the west. Mutual co-operation and harmonious methods of labor were pledged. As far as possible linguistic work and publications should be joint productions, or at least be placed at the service of both; and in educational undertakings each should render the other practical assistance—a pledge which has been mutually kept in the most fraternal spirit.

CHAPTER II.

THE JOURNEY OF THE PIONEERS.

The new enterprise having been resolved upon and the scene of the undertaking settled, four young men were selected to be the pioneers, Theodor Meyer, Theophil Richard, Georg Martin and Johannes Haefner. Two of these were sons of missionaries and one a son of a member of the Unity's Elders' Conference, the chief directing board of the Moravian Church. Two were schoolmasters and of the other two one was a student in the Mission Institute at Niesky. After the winter of 1890 to 1891 had been spent in preparation, on the 16th of April, of the latter year, the four path-finders sailed from Naples for Quelimane on board the "*Kanzler.*"

In the last decade of the nineteenth century the way to the region north of Lake Nyasa led most naturally by water. The caravan route from the coast of German East Africa into the interior had not yet been opened, and the intermediate region was occupied by restless tribes that made travel insecure. The broad delta of the Zambezi constituted the natural gateway. At Chinde, a free port of entry, goods could be landed and thence furthered into British territory. The coast is flat, sandy or covered with swamps out of which tangled low mangroves rise on thin, stilt-like roots. The lower course of the great river, cut by many islands, maintains the same character. Its waters swarm with crocodiles and hippopotami. Here and there it passes through groves of cocoa-nut palms and long grasses bend before the wind. The kingfisher's blue and scarlet adds a flash of variety to the white gleam of the ibis. Or a great fish eagle circles off into the blue of the sky, startled by the calls of the black paddlers. Otherwise the river is unutterably lonely and still, and its scenery monotonous. It acquires more interest only where the great tributary, the Shire, pours in from the north. Here a bungalow is in sight and a steamer of the African Lakes' Company provides further transportation. The route is now up the Shire.

A HALT ON THE JOURNEY.

A lake-like expansion first of all, and then the narrower, deeper channel of this stream affords good navigation for a time. Over the mighty giants of the tropical forest, linked by graceful lianes and here and there brilliant in the flaming colors of their blossoms lies the distant faint blue line of the mountains. Now and again elephants or water buffaloes move through the grasses and bamboos of the banks and bright plumaged birds flit and flash hither and thither.

But the Shire has one defect as the great highway into the interior. About the 16th degree of southern latitude it issues from the mountainous plateau. Here rapids are met after five or six days' sailing from its outlet, which no boat can pass—the Murchison Cataracts, extending for seventy miles. Now the journey must be made on foot. About half-way up this climb of seventy miles and a considerable distance inland from the river, lies Blantyre, the Scotch missionary station and post of the African Lakes Company. A further ascent must yet be made over the broad ridge of a mountain, to Matope, on the upper Shire, which connects direct with Lake Nyasa.

A mere narrow footpath, trodden hard beneath centuries of native traffic, so that it forms a rut lower than the general level of the forest, a path that proceeds directly over elevations and down depressions, this caravan route is most toilsome for the unaccustomed European. True, as he makes the steady ascent, his vision shut in here by a dense bamboo thicket, and there permitted to revel in the gay colors of luxuriant tropical flora, whilst he perspires in every pore from exertion in the terrible heat, the novelty of it all at first compensates for much of the hardship of the way At night the encampment is made picturesque by the watch-fires that are here so essential, as a protection against prowling lions or other beasts.

At Matope the comfort of again proceeding by water may be enjoyed, doubly appreciated after the days of toil.

A couple of days' steaming and the southern end of Lake Nyasa is reached. But the approach to the great lake does not convey the imposing impression conjured up by antici-

pation. Plainly for many a year its southern end has been silting up. The valley itself through which the Shire flows, is broad, bounded on either side by distant mountains, that may in some early era have been lapped by the waters of the lake. Now swamps intervene, and for miles are covered with the bushy light-green papyrus. The lake itself opens up only gradually out of its swampy surroundings; its shores appear flat and lose themselves in the distance. The waters themselves gleam in the brilliant sunshine a silvery blue, or under a storm-clouded sky take on a deep indigo blue. But in a few hours the prospect changes again. Already at Livingstonia, on Cape Maclear, mountains of granite, clothed to the summit in living green, contrast with the silver sand of the shore. And before the three hundred and fifty miles have been traversed to the northern end, the lake is found to occupy the trough of gigantic granite ranges. Along the west they rise almost without a real break, varying from one to three or even four thousand feet, and often presenting a sheer precipice to the voyager. The north and northeast is closed by the vast Livingstonia Range, whose summits pierce the clouds and fling up their heads thirteen thousand feet above sea level. All along the lake anchorages are neither too numerous nor too well-sheltered, and sudden storms infrequently sweep down.

By this route the pioneers sought their field of labor. On May 20, 1891, they landed in Quelimane, hearty and well. Chinde had not yet become a port of entry. Hence the most northern arm of the delta of the Zambezi, the Quaqua, had to be traversed before the broad river could be entered. But the "*Stevenson*," the river-steamer of the African Lakes Company, with which they were to have sailed, was already at Vincente, at the head of the delta, and there impatiently awaited them. Two small native boats had been sent to convey them thither as speedily as possible. But these boats, manned by native paddlers, could accommodate very little of their baggage in addition to their persons. Most of their equipment had therefore to be left in Quelimane, to be furthered by the next opportunity. In the

event, it proved that this could be done only by installments. But what of the baggage was the absolute necessary? And where were just these articles stowed away? They had not packed with a view to such an emergency. In haste decisions had to be reached, and experience was wanting. So it happened that in the event much that was most necessary remained behind. Chests that would have been invaluable on the caravan march among the hills north of the lake and that should have been at hand for the first period of the work of founding their station, arrived a year or so later with their practically lost contents, lost because spoilt.

For the rest the river journey passed uneventfully. Katunga on the Shire was reached on June 6. Here the overland portage begins. After the long confinement on the deck of a ship, now become monotonous and wearisome, it was a pleasurable sensation to be permitted to wander freely, a sensation not unattended with romance in that the wanderings led through the primeval forests of a comparatively unknown part of Africa, where the luxuriance of the tropics spread its charm on every hand. But strenuous effort and wearying exertion are called forth by a march of many days in intense heat, where the only relief for tired feet can be found in the "*Maschilo*," a sort of hammock, stretched along a pole, borne by native porters, who are ever and again relieved by their fellows. Nor is it exactly comfortable to lie in this great net and suffer oneself to be carried like a load. And unfortunately here too, as in the case of the river journey from Quelimane, our travellers suffered themselves to be needlessly hurried, because another steamer, the "*Domira*," was waiting for them at Matope. Hence again there was a lack of the desirable planning and preparation for the march.

The first day indeed passed fortunately. Partly on foot and now in the hammock, they reached Mandala in a contented and comfortable condition. This stage amounts to only a dozen miles, no great strain therefore. Here a Sunday's rest was to be enjoyed, and from this place it was eas-

ily possible to visit the Scotch mission station, Blantyre, with its well-known and really imposing church. Both mind and body were the better from the refreshment thus enjoyed. And the plan to press forward in the new week could be entertained with satisfaction. But that same evening three of the pioneers succumbed to fever, and a bad night followed. The following morning found them jaded and really unfit for travel. Nor was the fourth in much better condition. Late in the evening he had gone to Blantyre for medicine for his three companions and had spent the night watching them. Nevertheless they resolved to press forward under the unfortunate misapprehension that the "*Domira*" must be reached the same evening at Matope.

The distance in and of itself is indeed not too great for a single day under favorable circumstances. But for fevered men! And under the conditions imposed by the formation of the country and the state of the path! That was quite another matter. The narrow, steep paths led up and down rocky hillsides covered with thorny undergrowth. The rainy season had scarcely come to an end and the atmosphere of the hot, moist valleys was almost insupportable. Not only was there haste to reach the "*Domira,*" but a tent and other means for camping were lacking. Provisions failed. It was a necessity to reach Matope by nightfall. But only three *Maschilos* and porters for the three had been procurable. Therefore one of the four pioneers must make the trip on foot, and as a matter of course it must be the one who had remained free from fever, viz., Theophil Richard. At noon the only nourishment to be had consisted of a few English biscuits and a pot of tea. The afternoon hours were attended with actual torture for the lonely wanderer. At some distance before or behind him he heard the voices of the porters. To weariness a burning thirst was added. Now the evening drew on. The narrow sickle of the moon shed a pale light on the narrow path, but gave no indication of a means for quenching thirst. His hope lay in obtaining a few drops of water, when the bearers brought his comrades up to where he stood. But

the water bottle of the first was already empty. After a long interval the second *Maschilo* appeared. In it lay a fever patient in such a condition that he had neither hearing nor understanding for any question. Now Richard placed his hope on the last. But he too lay unconscious. So his bearers carry him on and now the weary, thirsty wanderer is alone, the last in the line of march. Often he must stand still from pain and exhaustion. The distance between him and his companions widens. Darkness deepens. How far is it to Matope? He does not know. In reality it requires two more hours of torturing progress. Alone in the African wilderness, with the sounds of tropical night and the call of fierce beasts around him, it is only unshaken faith in God that sustains him. At last, at 9 o'clock, he stands before the houses of Matope. His goal reached, he is again ready to be of assistance to his fevered companions.

But still more severe trials awaited them. For the immediately ensuing days, indeed, an easier period set in. The passage of the lake proved pleasant. The patients could rest and recover. On June 24 they landed at Karonga, a post of the African Lakes' Company on the western shore of the northern end of the lake. Here they could make good some of the articles of their outfit, left behind at Quelimane. A large number of porters could be secured, and a tent, camp-cots, underwear, clothing, cooking utensils—in short the indispensable articles for a march—were purchased. Of provisions however they should have laid in a larger stock. True they had reckoned with a tour of a comparatively few days. But various circumstances, and in particular frequently recurring and severe attacks of fever weakened the travelers and prolonged the march far beyond expectations. Trying and anxious days followed. Nature about them might unfold its beauty, but a wearied, fevered man is not apt to be in a receptive mood.

Their next goal was Kararamuka, a former outpost of the Scotch missionaries, but now abandoned because lying in German territory. It was on the ninth day after leaving Karonga that they arrived here, all four either suffering

from fever, or wholly enervated by attacks of fever. The ruined remnants of houses were to afford them some shelter, that from this point of vantage their tours of exploration might be made. Lying low, as it does, it was a foregone conclusion, that Kararamuka itself could not be their permanent base of missionary operations. Rather a way must be found to the elevated plateau, and some spot upon it dedicated to missionary purposes. Therefore after they had for some time rested and to some extent recovered from the effects of the journey, Meyer and Richard, accompanied by native guides and porters, set out to spy the land.

North of Lake Nyasa the country rises precipitously, some of the mountain peaks reaching a height of 9000 feet, whilst to the northeast the Livingstonia Range is still higher. At times the precipitous mountain sides appear to be scarcely accessible. Nor is the ascent anywhere easy, since it must be made by means of the torrents that dash down savage gorges, rent in the walls of rock. The narrow paths lead up just where these torrents have broken a way. Many a zig-zag must be made into side-valleys, before the plateau itself is reached. But at last the ascent rewards toil. Beautiful landscapes open out on every side. And here among the Konde people, on the whole a peaceful, pastoral folk, whose cattle constitute their chief wealth, the explorers come to the fixed conviction: "Here is the place where our Lord would have us build and begin to proclaim His message."

But meanwhile Martin lay desperately ill at Kararamuka, and Haefner had to remain with him, instead of hastening to their aid for the work preliminary to the founding of the station. Nor had the two pioneers any conception of his serious condition.

Then came a note one day, written in a trembling hand: "Come, come! George is no longer alive!" Haefner had not been even in a condition to nurse his dying friend. Both had been at times unconscious, cared for in some sort of fashion by the friendly blacks. Often each was too helpless

to be aware that the other existed. And so it came that on the morning of September 10, George Martin was found motionless on his cot, whilst Haefner, unclear as to the time and hour of his departure, could scarcely master enough consciousness to realize that the soul of his companion had departed. His first effort had been to write this note. Soon Meyer and Richard returned, and buried their dead. So here as elsewhere the path of the missionaries' advance in Africa was marked by a grave-stone at the very first. The loss was severe, not only through its effect on the spirits of the survivors. Martin was a practical carpenter and as such his services had seemed essential for the founding of the first station; and his traits of character were such that would have proved most valuable for smoothing the difficulties that are likely to arise in connection with collegiate work. But God willed it otherwise.

CHAPTER III.

GETTING A FOOTHOLD.

It was on the 21st of August, 1891, for members of the Moravian Church a day of days in all the year, as the anniversary of the commencement of Moravian Missions in 1732, that Meyer and Richard settled upon the spot where their first station in Nyasaland should be founded. It lay in the territory of Chief Muakapalile, and near his village, on a grass-clad open hill, one of the foot-hills of the Rungwe mountain, with a height of about 4500 feet, whilst the lofty peak of the main range itself towers up an additional three thousand feet.

Time has justified the judgment of the pioneers, for no mission-station of the Moravian Church in German East Africa possesses such natural attractions. Beautiful views open out in every direction. To the north towers the mountain, that has given its name to this settlement. Eastward rises the peak of a fallen-in crater with its solidified streams of lava and ashes reaching down to the plain. Farther to the east wave the trees of an extensive forest, whence the necessary timber for building purposes could be obtained. The west overlooks fields that slope down to the stream that has worn out the valley in the course of ages, and beyond it the view is closed by a low range of hills. On one is pointed out the sacred grove of the chief, where he offers to the spirits of his ancestors. To the south the vision sweeps down to an extensive, and for the most part arid plain, with here and there villages of the Konde folk, nestling amid groves of bananas. In its turn this plain is bounded by a lofty, wall-like plateau, the Malila.

The actual residence of the chief is about a mile and a half removed from the spot selected, with his consent, as the site of the mission. But in the immediate vicinity of the chosen location lies another village. The steep slopes near the natural terrace on which the station is to be built are for the most part bare, but in the ravines stately forest trees flourish. Good soil abounds, later demonstrated to

LANDSCAPE NEAR RUNGWE.

be capable of producing European vegetables. In the immediate vicinity a layer of clay is discovered, adapted to the production of bricks, the material of the later, permanent houses of the mission. A number of clear sweet springs take their rise from this hill and on the eastern side of it a brook dashes down a stony raivne. The atmosphere is good and the climate appears to be salubrious. Experience has since taught that the spot is almost free from fever. Though the temperature is in general high, there are seasons, when the thermometer in the evening and in the morning registers only 50 deg. or even 43 deg. Fahrenheit.

Here then with the aid of Haefner, who recovered soon after Martin's death sufficiently to join his companions and lend a hand, the pioneers erected their first provisional house so as to have a shelter, when the rainy season set in, during the second half of November. Here as in the case of the subsequently founded stations the first buildings must be provisional in character, houses of bamboo, thatched with grass. Experience must teach what is demanded by local and climatic conditions, and only experience can call forth skill in the forming of bricks from just the required quality of clay. It was therefore November, 1892, before the first more permanent house was completed in Rungwe, and the first church was not finished until two years later. Meanwhile coincident with the completion of the first permanent house reenforcements were received in the persons of Johann Kretschmer and Traugott Bachmann.

The work of erecting permanent dwellings possessed another significance, however, in addition to its primary purpose. Just this task brought the missionaries into close contact with the people. They had brought with them a number of workmen from Karonga, men who had already learnt from the Scotch missionaries how to proceed with a certain degree of skill. Under these as foremen a great company of men, women and children were employed, who came forward from Rungwe and the neighboring villages with the consent of the chief, and proceeded to assemble at the place

all the needful materials. Steadiness and persistency in labor could indeed scarcely be reckoned with. If at any time other work or some amusement appeared to a man to be of more importance for him, he simply stayed away. But on the whole the supply of laborers proved sufficient. Often about one hundred appeared in the morning; at times the number ran as high as three hundred. All of these people worked only a day at a time, and provided their own food, returning in the evening to their homes. The Karonga men on the other hand built for themselves huts on the spot. That at first it was not easy to maintain discipline among this motley crowd of strangers, whose language was wholly unknown, goes without saying. And yet order was maintained. At the commencement some thought to shirk their full task and still possess the right to claim full pay. Sometimes articles were missed. Men took home in evening what did not belong to them. But the people proved amenable to discipline; theft met with punishment, and became less frequent. Order improved from week to week. It soon became evident that the handful of strangers exercised a powerful moral influence over the multitude of natives. When the singing of loose songs, to which some of the young fellows showed an inclination, was forbidden, the prohibition was regarded. Gradually the first house advanced and at length stood complete, for Nyasaland an almost imposing object if only a plain and simple dwelling. Thanks to its large and projecting thatched roof it was found to be comparatively cool. By the end of December, 1894, the first place of worship was also finished and ready for dedication.

Meantime it proved of the highest importance for the missionaries personally and for the accomplishment of the purpose in view, that they did not stand wholly isolated in the land. In accordance with the agreement reached by the two directing boards the new attempt of the Moravian Church was made in the vicinity of the pioneer settlement of the Berlin missionaries. On October 2 the latter had reached the spot east of the northern end of Lake Nyasa, where they founded Wangemannshöh. A temporary boundary be-

tween the two missions had been determined upon, to be more exactly regulated by later negotiations. Within easy distance of each other, actuated by the same principles and following essentially the same methods, the representatives of the two societies now cordially supported each other in the most disinterested manner. Mutually each learnt from the experiences of the other, and the results of the study of the language made by each were placed at the service of both. Most fraternal relations prevailed.

Very early the value of the mission to the colonial government in its attempt to reduce the land to order through peaceful means came very clearly to light. Even though they had not yet been long in the land the missionaries had won the confidence of the people. The latter were not slow to discriminate between their purpose and those of other strangers. It was not surprising therefore that they were soon called upon to mediate between the government and the native chieftains and in their character as messengers of the Prince of Peace prevented bloodshed. Towards the end of the year 1893 a feud broke out between certain native tribes in the vicinity of Rungwe. Representatives of one of these tribes, the Basafwa, had pushed themselves wedge-fashion from the north into the territory of the Konde. Now Muasicge, a Konde chief, made a raid and stole cattle from a village of the intrusive Basafwa. In accordance with the ancient custom of the land chief Muangupiri retaliated, broke into Muasicge's village and made off with ten women. Therewith he regarded the act of the other as counterbalanced, both parties quits and a basis for peace provided. But the local representative of the colonial government, Baron von Eltz, viewed the matter otherwise. For in the period between the two hostile acts by virtue of his powers as the district governor in Langenburg, he proclaimed the German rule in the land, and with it a new order of things. Muangupiri's act was contrary to law, and must be punished, for the colonial government neither could nor would recognize old customs in connection with barbarous feuds. A detachment

of armed men was sent to the Basafwa village to demand the surrender of the captured women and the punishment of the guilty raiders. Quite naturally this crossed the African conception of justice, and the Basafwa stoutly refused to accede to these demands. In their village stronghold they laughed at the threats of the askaris and hurled spears against them as their reply. "What the Africans had to settle between themselves, was no affair of the whites," they said. "But if the white lord wanted war, they were ready." With the spears whizzing about his head, Lieutenant Bauer had to withdraw. A large military expedition seemed requisite in order to restore the prestige of the government. Then Theodore Meyer of Rungwe offered to attempt mediation, and Baron von Eltz readily fell in with the proposal. A peaceful issue of the affair would be very welcome to him. But he demanded that in any case Muangupiri should pay a heavy fine in cattle to the government after he had restored the women to the Konde villagers. It required persuasion and many negotiations on the part of the missionary. But in the end the Basafwa chief was willing to surrender the women and did this in April, 1894. On the other hand no persuasion could bring the proud chief to the conviction that a fine was due the German colonial government. "The strange lord had given him nothing, and shown him no favor. Why should he recognize this stranger as a judge and pay a fine imposed by him?" It took no little effort to make it clear to the chief, that in actual fact the acquirement of the rule by the Germans was a benefaction for the land and its people, the value of which they would acknowledge later. Long and tedious negotiations were requisite, before the fine was at last paid, and then only in driblets. Yet paid it was. The prestige of the government was preserved. And thus a bloody war was prevented, with its sequel of bitter animosity and turbulence.

Similar services were rendered by the mission in the southern portion of the territory, near Lake Nyasa. Here was the home of a number of chiefs, who for a considerable time refused to recognize the sovereignty of Germany. The

IN COUNCIL ASSEMBLED.

most powerful among them was a certain Muakatundu. A murder was committed within the territory of this man, and Baron von Eltz demanded the surrender of the murderer for trial and punishment. Muakatundu emphatically declined to accede to this demand. "In his territory he was lord of life and death and suffered no one to dictate to him. The white man in Langenburg was no concern of his. If it was intended to try to compel him by force, he was ready." Baron von Eltz sought to avoid recourse to this extreme measure; yet yield his point he could not and was determined if it must be to back his demands by force. War seemed inevitable. This was in November, 1894. A mission station had in the meantime been commenced in the vicinity of Muakatundu's home, and here Richard was stationed, at Ipyana. Baron von Eltz sent word to him, that he could not guarantee his safety, since the issue would probably be fought out near the new mission station. But again the governor sought to gain his end preferably by peaceful measures, and to this end summoned the chiefs to come to Langenburg. They refused. Thereupon he requested Richard to use his influence with them in the interests of peace. He gladly accepted the commission and his representations were effective with a number of them. Yet Muakatundu remained stubborn. At length after much persuasion this defiant chief consented to a compromise. Two of his advisers should go to Langenburg and negotiate in his name with the white lord. But he demanded as a condition that the missionary should accompany them. This seemed to him a guarantee for the safe return of the men. Richard was disappointed. He had hoped to effect more. Still even this was something gained, and so he was content to abide by it. But next morning to his great surprise Muakatundu himself appeared at Ipyana and came to the missionary with the question: "Now, when shall we start? I am ready." At the last moment he had resolved to go to Langenburg in person. Richard gladly hastened his preparations and joined the chieftains in their journey to Langenburg. The interview with Baron von Eltz passed off contrary to expectation very smoothly and

easily. The missionary was able to contribute much towards the removal of the threatening misunderstanding. It appeared that thus far the Baron had sent all his messages to the son of the chief. It had been told him, that the son really possessed the power in the tribe. No message had been sent to the father. And this had been regarded by him as an insult; hence the hostile attitude. Now he was ready to yield and atone. Peace was assured; in fact the Baron and the chief found cause for mutual respect.

Nor were these the only occasions, when bloodshed was prevented by the intervention of the missionaries. Repeatedly they have been in a position to promote mutual understandings between the colonial officials and the tribal leaders. Theirs has been the task repeatedly to mitigate bitter feelings against the new rules, to curb and tame wild spirits, and to bring the restive to a readiness to obey and abide by the demands of law and order.

Thus even the first years of toilsome building operations, and of tedious linguistic study, years of much patient preliminary labor before a single convert could be won, proved to be time in no way lost. The pioneers came into contact with ever increasing numbers of natives, and won their confidence and good will. Not only were they able to promote the peace between the government and the tribes; chieftains themselves selected them as arbitrators in internal strife, relying upon their disinterestedness and uprightness.

CHAPTER IV.

THE LAND AND ITS TRIBES.

Professor Henry Drummond in his *Tropical Africa* describes the interior as follows: "Nothing could more wildly misrepresent the reality than the idea of one's school days that the heart of Africa is a desert. Africa rises from its three environing oceans in three great tiers—first, a coast-line, low and deadly; farther in, a plateau the height of the Grampians; farther in still, a higher plateau, covering the country for thousands of miles with mountain and valley. Now fill in this sketch, and you have Africa before you. Cover the coast belt with rank and yellow grass, dot here and there a palm; scatter through it a few demoralized villages; and stock it with the leopard, the hyena, the crocodile and the hippopotamus. Clothe the mountainous plateaus next—both of them—with endless forest, not grand umbrageous forest like the forests of South America, nor matted jungle like the forests of India, but with thin, rather weak forest,—with forest of low trees, whose half-grown trunks and scanty leaves offer no shade from the tropical sun. Nor is there anything in these trees to the casual eye to remind you that you are in the tropics. Here and there one comes upon a borassus or fan-palm, a candelebra-like euphorbia, a mimosa aflame with color, or a sepulchral baobab. A close inspection also will discover curious creepers and climbers; and among the branches orchids hide their eccentric flowers. But the outward type of tree is the same as we have at home—trees resembling the ash, the beech and the elm, only seldom so large, except by the streams, and never so beautiful. Day after day you may wander through these forests with nothing except the climate to remind you where you are. The beasts, to be sure, are different, but unless you watch for them you will seldom see any; the birds are different, but you will rarely hear them; and as for the rocks, they are our own familiar gneisses and granites, with honest basalt-dykes boring through them, and leopard-skin lichens staining their weath-

ered sides. Thousands and thousands of miles, then, of vast thin forest, shadeless and trackless, voiceless—forest in mountain and plain—this is East Central Africa."

But this description dates from the time, when German East Africa was an unknown land, except so far as a strip along the main lines of communication was traversed by explorers. Such generalization no longer satisfies. This colony has its diversity of landscapes, a thing not to be wondered at, when it is considered that its area is practically double that of the German Empire in Europe. In the vicinity of the coast, for example in Usambara and Usagara, and north of Lake Nyasa, there are regions that present a most attractive appearance, with their wealth of streams and of vegetation and the well cultivated plantations of the native races. On the other hand there are also landscapes far more dreary than the average depicted by Drummond. The steppe to the south of Kilimanjaro or the vast wilderness of Ugogo counterbalance the picturesque attractiveness of the choice spots. For here during the rainy season nothing meets the eye except coarse grass taller than a man, sometimes broken by muddy pools, and in the dry period a dreary, monotonous, tawny plain, after the frequent fires literally covered with ashes and stones. In spite of a general uniformity, even different parts of the so-called Pori, i. e., the forest, vary somewhat in character. Here there is a good deal of underwood, so that one is every minute in danger of ones' face brushing against a branch or one's foot or knee coming into collision with the stump of a tree. There, again, are the most beautiful tall trees, with huge stems and broad crests.

In short the wide extent of German East Africa makes uniformity of landscape and of quality of soil impossible. According to a favorable estimate, roughly speaking, half of the colony may be considered adapted to cultivation. It should be remembered, however, that its exploration can scarcely be considered complete. At the time when the missionaries of the Moravian Church entered the land, this was still more true, and they have contributed not a little

towards the extension of geographical knowledge of East Equatorial Africa.

If attention be now confined to the region where they planted their stations and outposts, it will be noted that even with this restriction, Drummond's generalization no longer holds good. Three marked depressions stretch in various directions from the Rungwe mountain; southwards the Konde basin, reaching to Lake Nyasa; to the west the Rukwa plateau and the valley of the Songwe, reaching to the slowly receding waters of Lake Rukwa; in and to the east the wide, hot and dry Ussangue plateau. Between these depressions rise extensive highlands with scanty rainfall, rougher climate and poor soil. The Rungwe mountain-chain with the neighboring Poloto and the Mbeje mountain constitute an extensive region of lofty highlands, clad in tropical vegetation on their slopes and rent with frequent chasms. From the standpoint of the geographer the region possesses peculiar interest. It constitutes the watershed between the Rufidji and the Zambesi. Here, too, are found the sources of the rivers that supply Lake Rukwa, and only a few days' journey to the west of Rungwe lie the primal sources of the Congo. Hence the Rungwe range possesses a special significance for the division of African river systems and also for the separation and meeting of the races of Africa.

Very probably it is owing to this geographical conformation, that the racial varieties of the population are as diversified as is the landscape. It would appear as though to these highlands along the various watercourses clans representing very different African peoples fled for refuge in the internecine wars of tropical Africa and in consequence of the raids carried on by the Arabs and other hunters for slaves. Certain it is that the varied nature of the land and its climate has had its effect on the people and their mode of life. Kondeland is tropical in its characteristics. Here the battle for existence is rendered comparatively easy by the extensive grassy spots suitable for grazing cattle, by the fertile soil and the abundant banana groves, in the shade of

which the villages of the people nestle. It is a thickly populated district. At a low estimate forty thousand people occupy the villages stretching in close succession along the streams of the lowlands. They are a wide-awake and lively folk, but inclined to take life easy. Their neighbors to the west, the Bandali, occupy a mountain region. Fortunate in having abundance of rain, for the moisture laden clouds that sweep over Lake Nyasa are arrested by the high ranges, they carry their fields almost to the top of the ridges, and are characterized by diligence and by the love of freedom so often associated with mountaineers. Unyika, yet more to the northwest, is a naturally poor and thinly inhabited district. The Banyika, occupying a far more extensive territory than the Bandali, may number 11,000 as compared with the 13,000 of the latter. Here forests abound. The villages are small, the fields infrequent. Villages and fields occupy the slopes beside the water-courses. Here, too, the struggle for existence is not easy, and the Banyika are a hard-working, serious people, lighting up their toil, however, with song, for which they have a special fondness. Their neighbors in Bulambia to the south and in Malila to the east present similar traits. In the mountainous region north of Rungwe live the Basafwa, rude people of the forests, scarcely touched by any culture, slow in apprehension, shy, not least of all owing to their long oppression by the Sango chief, Merere. To the west of the above-mentioned districts lie two rather extensive sultanates, Inamwanga and Ivungu, the latter including the lowlands east and south of the southern end of Lake Rukwa. Into this last mentioned territory the Roman Catholic mission, with headquarters on Lake Tanganyika, seeks to penetrate. Farther to the north lies a region that may be characterized as almost uninhabited, a stony, desolate plateau presenting few attractions and a region of intense heat.

At least four distinct dialects or languages are spoken by these tribes, and are requisite for the conduct of missionary operations—the Bakonde, Bandali, Banyika and Basafwa.

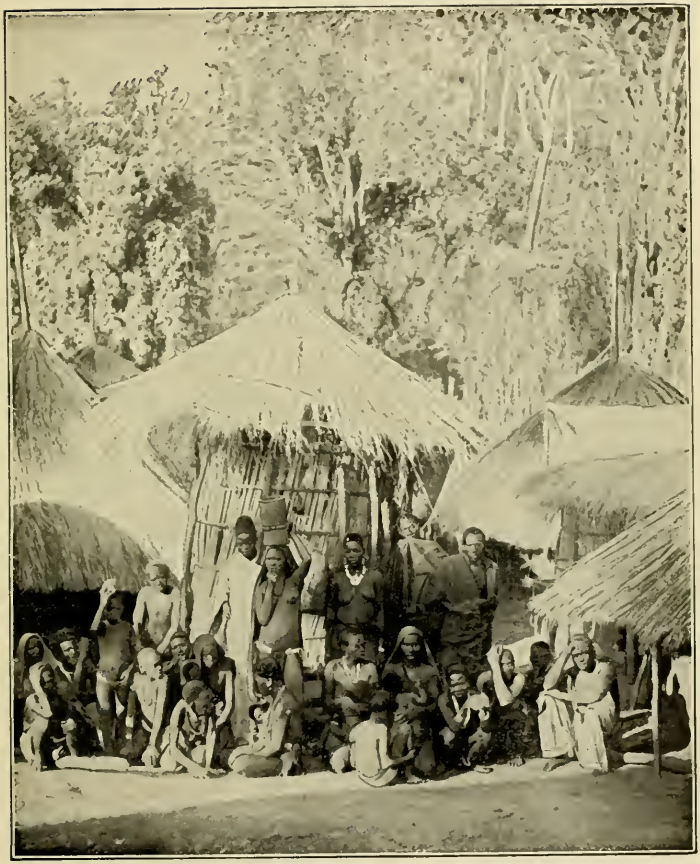
All belong to the Bantu race, that vast family of peoples occupying Africa on both sides of a line drawn from Cameroon to Daressalam.

CHAPTER V.

THE PEOPLE OF NYASALAND AND THEIR MODE OF LIFE.

Drummond understands well how to picture the simplicity and poverty of the tribes north of Lake Nyasa as contrasted with the complicated needs and artificial conditions of modern civilized Europe. "Hidden away in these endless forests, like birds' nests in a wood, in terror of one another and of their common foe, the slaver,"—he writes of the era before the German occupation—"are small native villages; and here in his virgin simplicity dwells the primeval man, without clothes, without civilization, without learning, without religion—the genuine child of nature, thoughtless, careless and contented. This man is apparently quite happy; he has practically no wants. One stick, pointed, makes him a spear; two sticks rubbed together make him a fire; fifty sticks tied together make him a house. The bark he peels from them makes his clothes; the fruits which hang on them form his food. It is perfectly astonishing when one thinks of it what nature can do for the animal-man, to see with what small capital after all a human being can get through the world. I once saw an African buried. According to the custom of his tribe, his entire earthly possessions—and he was an average commoner—were buried with him. Into the grave, after the body, they lowered the dead man's pipe, then a rough knife, then a mud bowl, and last his bow and arrows—the bow-string cut through the middle, a touching symbol that its work was done. This was all. Four items, as an auctioneer would say, were the whole belongings for half a century of this human being." But when a closer acquaintance is gained, it appears that this picturesque summary requires to be considerably corrected and supplemented.

It would be rather more correct to affrm that the Bantus of today have reached a stage of civilization corresponding to that of our own Germanic and Celtic forefathers just before they were touched by the higher civilization of Rome.



A VILLAGE IN NYASALAND.

allowing indeed for readjustments rendered necessary by a tropical as contrasted with a temperate environment. True, the parallel may not be pushed to an extreme, and yet it may serve a purpose. Lack of ability to unite politically and form permanent states of considerable dimensions under one strong administration accounts for the ease with which Africans have fallen a prey to European conquest. Patriarchal conditions prevail. Hundreds of petty chieftains maintain their little courts throughout German East Africa, each as a rule independent of the other, and all in time more or less ready to acknowledge the supremacy of the white man who arbitrates between hereditary dusky foes and prevents tribal warfare. Occasionally indeed one "sultan" extended his power over his neighbors and founded and maintained during his lifetime something that approached kingly state. That was the case with Mirambo, who in the seventies of the nineteenth century ruled over a realm somewhat smaller than Massachusetts and waged war successfully against the Arab slavers. But such attempts to found a federation of chieftains under the lead of one recognized over-lord appear to have been exceptional, and the realm as established invariably crumbled away after the death of the founder.

As a rule the "sultans" are respectable, peace-loving men, possessed of good sense in matters pertaining to their rule over their vassals. They are not so demoralized by inhuman barbarities as were many of their confreres in other parts of Africa and notably in the west. Succession in office is often through the brother and not through the son or heir. Is a raid successful or has a war ended victoriously the chief receives his special share of the booty. Has he to entertain strangers as guests, his people contribute provisions for them. He has servants, who till his fields. He has counselors, who must advise him, and who have also a right to be heard. When he issues his summons, they are obligated to appear, but he is also obliged to furnish them with food at such a time. The power of these chieftains is restricted very materially by the rights of the people. Untrammeled tyranny

is not met with here. Removals from the office are not unknown, when a chief becomes incapacitated through old age, or when he has outraged the people's sense of decency and right. Is he quarrelsome, or in the habit of striking the people, or has he made himself obnoxious through his stinginess, his "great men" do not hesitate to come to him and remonstrate. Thus a decidedly kindly and easy-going type of patriarchal life has been developed. Mirth and joviality abundantly characterize the public in the regions.

Bananas constitute the staple food of these people. Small grains are also cultivated, for instance millet. Cattle abound everywhere and constitute the chief wealth of the Konde man. He also keeps goats and swine and fowls. Yet meat seldom appears on his bill of fare. Is a water-buffalo, a wild pig or an elephant slain, it follows as a matter of course that the flesh is eaten; but meat is not regarded as an essential article of diet. Fish on the other hand are caught in great numbers. But a vegetable diet is observed for the most part—peas, beans, and above all bananas. Maize, millet, rice, peas, pumpkins, ground-nuts, and sugar-cane are cultivated, according as the climate and soil permit.

The villages make a pleasing impression. If culture may be defined as the conquest of nature and its subjugation to the service of man, these tribes have attained a considerable degree of civilization, as compared with other Africans. Often the villages are open, and one may walk through banana plantations beside the houses for half an hour or more. Where they are more liable to be exposed to attack on the other hand a palisade of thorny underbrush almost renders the village inaccessible. As a rule round, the houses have high doors in front and in the rear, are woven of wattled sticks and provided with roofs of thatch. Special attention is paid to the sheds for the cattle. Those of the chieftains may attain a length of between one hundred and two hundred feet. They are oblong in shape, are built of wattle and have straw roofs laid on a foundation of bamboo. Down the middle or along one side of the stall are posts to which the cattle are bound in the night. A herder is ex-

pected as a rule to sleep in each of the larger sheds. Daily the cattle are driven to pasture and fodder, banana leaves, is also brought for them to the space in front of the shed. The people take great pride in their cattle, and are fond of polishing their horns and also place bells beneath their necks—for the man of Nyasa has discovered how to smelt iron from the ore and work in metal. Frequently the cattle sheds are well smoked out in order to rid them of mosquitoes and other insect pests.

Beasts of burden were unknown before the coming of Europeans, and dogs were very few. Even at the present time horses and mules or asses are rare. The ravages of the tsetse fly render it questionable if the horse will ever abound here. Owing to this lack of beasts of burden and of wheeled vehicles, the absence of roads was a striking feature when the missionaries entered the land. On the other hand the narrow foot-paths had formed a characteristic of African intercommunication apparently for ages. These stretch from the coast of the Indian Ocean to the great lakes and northward to the Mediterranean. Each village has its foot-path to the next village, each clan a like means of communication with the next. The entire land is covered with this network of paths, the meshes of which become closer the more densely populated the neighborhood. These paths are so narrow, that two persons can not walk abreast. They have been trodden by the use of centuries till they resemble narrow channels for water-courses. All sharp stones and whatever might injure the naked foot have been carefully removed. In this respect they may be said to be well-kept. But otherwise nothing is done. It occurs to no one to remove the thorn-clad branch that hangs down overhead as an obstruction. Such obstructions the lithe negro understands how to avoid. If a tree falls across the way, a circuit is made around it. Like the roads of the ancient Romans, these paths usually proceed straight forward. Hills are scaled. Pains are not taken to circumvent wild ravines or muddy swamps. The path leads straight through. If it makes a curve, it may be taken for granted that once on a

time a hindrance lay in the direct way, which has since disappeared. Possibly a huge tree had been uprooted by a storm and blocked the path. No one thought to remove it. Every one went round it, and will continue to make the roundabout way, long after the tree has succumbed to the ants, has crumbled and disappeared. If a stream or river intervenes, the path ceases on this bank and commences again directly opposite. Only the larger streams, that abound in crocodiles, are bridged over in a primitive manner. A high tree nearby is felled or a tree that fell of itself and lay in the water is put in place. And so a connection is established between the two banks. A few tough lianes are then twined together to serve as a balustrade. And once more the path leads straight on.

That the land as a whole is not more densely peopled, is undoubtedly to be ascribed to the raids of the Arab slave-traders. Alfred J. Swann, who was in the service of the London Missionary Society and in this service transported the first steel boat to Lake Tanganyika in 1882, in his "Fighting the Slave-Hunters in Central Africa," describes how he passed through the region between Ujiji and the northern end of Lake Nyasa in 1887 and found Kondeland covered with miles and miles of banana groves. The Bakonde appeared to him to have reached a degree of civilization otherwise unknown in Central Africa. Village followed close on village, connected by well kept paths, and the houses were chaarcterized by cleanliness and neatness. But not long after this the Bakonde fell as victims of a terrible raid, that resulted in the people of whole villages being swept away into slavery.

Before the various European governments laid hands on their spheres of influence in Africa, the Arabs were the curse of the continent. Coming from the north or from the east coast they roved in every direction, and wherever they came brought death and destruction among the unsuspecting Africans. In possession of powder and ball they hunted for slaves and ivory with impunity among a people that knew nothing more deadly than the assegai and the

poisoned arrow. A net-work of Arab stations covered the land, and served as the emporiums for this horrid traffic. Rich Mohammedans at the sea-coast received consignments of the two-fold wares and saw to their further transportation. With well-equipped forces the collectors in the interior might swoop down like hawks on the unsuspecting villagers, and reappear only after the decimated region had recovered somewhat, thanks to the prolific power of recuperation characteristic of African races. Or a couple of apparently harmless Arab traders might settle in a prosperous village in the distant interior. They professed friendship and annoyed none. A sufficient reason for their presence appeared to be furnished by their harmless and useful barter. They cultivated the ground and grew their favorite vegetables and fruits as though intending to remain here forever. Gradually they got into their hands all the ivory that was to be had in the vicinity. But now, when their supply of cotton goods and glass beads was exhausted, and a sufficient treasure in ivory lay buried in the ground beneath their huts, they threw off the mask. A quarrel was picked, blows followed, and then the superior power of fire-arms made itself felt. A massacre of natives followed. Only those were spared who were capable of transporting the tusks to the coast or who as girls or young women would fetch a good price in the slave-market. Now the huts were set on fire, the village reduced to ashes and the dreadful march to the coast began. For every one native who reached the market and was put up to sale, four or five perished either in the raid or during that awful transportation down to the sea. From the shores of Tanganyika, for example, it meant a march of some 800 miles under excruciating conditions. Swann describes his first meeting with such a caravan in terms that make the blood boil. The Arabs were polite and quite open in their speech, made no secret of their methods as he strolled through their camp. Each one of them was armed with a gun, a knife and a spear. Though clad in clean white robes of cotton, their villany was stamped on their countenances. When Swann called the attention

of one of the men to the fact that many of their slaves were not in condition to carry any burden, he replied with a smile, "They have no choice. They must either press on or die." Then followed this conversation: "Are all these slaves intended for Zanzibar?" "Most of them; the rest will remain on the coast." "Have you lost many on the way?" "Oh, yes; quite a lot died from starvation." "Did any escape by breaking away?" "No they are guarded too carefully; only those possessed of the devil try to escape. But they do not know whither to flee should they get away." "What do you do with those that fall ill and can not proceed?" "We pierce them through," was the cruel reply; "for, if we did not do that, others would sham sickness in order to escape carrying their loads further. No! we do not leave a single one alive that falls out of line. They all know our custom." "But I see women there, who not only carry a little child on their backs, but also a tusk or some other heavy load on their head. What do you do when such begin to grow too weary to carry both? Who carries their ivory then?" "They must carry it for we can not leave the precious ivory behind. We spear the child and in that way make the load lighter. First comes the ivory and then the child." Satanic selfishness! Oh, the awful brutality of the slave-traders, who chained their victims neck to neck with iron rings or fastened them to each other by means of forked sticks! Hunger and thirst had to be endured under the tropical sun. Often the poor bodies were covered with weales and open sores from the lashes of the whip of rhinocerous hide, and swarms of flies, that trailed after the caravan, settled on the festering wounds to feast on the blood of the perishing.

The activity of the Christian powers on the coast and in the interior of Africa has at least suppressed this abominable hunting after human-beings, even if slavery has not yet been completely stamped out on the African continent.

That it could not at once be done away with by mere proclamation, may be well understood. If for no other reason, we might look for a struggle in lands where polygamy affords a cover to slavery. Women and girls brought over

from the Congo State have been compelled under all manner of threats to pass themselves off as the wives and daughters of the slave-trader, when uncomfortable questions are asked. And under this pretext it has doubtless been possible for small troops of slaves to be transported even through districts occupied by settlers or missionaries. The annual report of the Universities' Mission for 1898, for example, tells how Mr. Carson of Masasi on the Rowuma was called by a school-boy one morning, who ran to his house and reported that a woman had just sent him to the missionary with the declaration that she was benig carried away she knew not whither. When he hurried after the caravan, its leader received him quite politely and was willing to return to his house in order to explain the affair. But finally he had to turn over to the missionary the woman and her two children. She was a widow and a free woman. But because she had refused to marry a neighbor, who already had a wife, he had revenged himself on her by selling her into slavery. And all this happened ten minutes' distance from a mission station.

Polygamy stood at least in former times in close connection with slavery. And in consequence of polygamy the female sex has been sadly degraded in East Africa. It still shows its influence in this respect in the lower intellectual position of womanhood, even though among the Konde people woman is held in higher esteem than in some parts of Africa. The richer a man, the larger the number of his wives. In fact polygamy is strongly entrenched in the life of the people, because the possession of a number of wives lends dignity to a man and calls forth influence, and since the women represent a working force it serves at the same time as a sign of economic prosperity. This usage presents one of the most stubborn obstacles in the way of the advance of Christianity. Churches of all confessions are at one in regarding monogamy as the form of marriage contemplated in the New Testament and as affording the only type of marriage which provides ideal conditions of life-compan-

ionship, and in recognizing that woman in heathen lands requires to be freed from the unworthy position which is expected of her in every polygamous alliance. This conflict with polygamy calls for patient persistence, for the uprooting of fundamental conceptions inherited by a race for centuries and the complete reconstruction of the family organization of a people require generations of unbroken education. It is a long way from the theoretical acquiescence in the Christian ideal of marriage to the practical recognition of the same in daily life, and the discomfort connected with the relinquishment of the apparent material advantages of polygamy hides itself behind the insinuation that monogamy suits only among the whites. Many difficulties arise in connection with the demand that as a condition of baptism the convert living in polygamy should put away all except his first wife This measure, meant to raise womanhood, may in a concrete case appear rather to work the ruin of the individual woman. According to the laws and customs of her people the second wife has also been legally married to the man, is equally his wife with the first. Now, when she is put away, she has no position in society upon which to fall back. She stands isolated and in an abnormal relationship to her own family, of which she ceased to be a part and from which she was separated by her marriage. She and her children are cut loose from their normal position in the clan. It is true that marriage among heathen lacks the moral concept of Christian marriage and is rather regarded as a business alliance, which may be loosened, like any other business alliance; nevertheless many painful and perplexing consequences follow during the initial stages of the Christianization of such a people, when monogamy is insisted upon on the part of converts, who possessed a polygamous establishment at the time of their embracing the Christian faith.

However, even the native elders of the Christian congregations recognize that for the Christian Church a compromise is here impossible. The Christian congregations that are arising in the land, whose members, in so far as they were formerly polygamists have cut loose from the usage of

their fathers, are beginning to present the new foundations upon which the social life of the people may be built, and the lot of women elevated. Certain it is that the church may with right here look for the practical co-operation of the colonial government in the adoption of constructive measures whereby the preference shall be given to the monogamous relationship. Quite apart from regard for the demands of Christian faith and practice, it is very apparent that polygamy is hostile to the advancement of a people in civilization and culture. As an institution it retains woman practically in the position of a slave, since a man's wives, like the rest of his property, fall to his heirs. Polygamy removes from the polygamist the necessity of working for his own support, and in this manner deprives the colony of labor. Moreover, careful investigations have disclosed—contrary to what might be generally expected—that it is as an institution accountable for the comparatively small increase in population. (See Seitz, *Wirtschaftliche und sociale Verhaeltnisse der Eingebornen Kameruns: Koloniale Rundschau 1909, 6, 329*).

Although one main entrenchment of polygamy is to be found in the fact that women represent labor, in Nyasaland a certain line of demarkation does exist between the tasks of the men and those of the women. It is the duty of the men to care for and milk the cattle, whilst the women are expected to find straw and to clean out the stalls each morning. The men prepare the skins, which in part serve the women for clothing. But the cloth made from the inner bark of certain trees is manufactured by the women. Basket-weaving is work for men, the potter's handicraft work for women. So, too, when a primitive hut is built, the women prepare the floor of hard trodden clay, but the man is expected to build the hut itself.

Much of the field-work is done by the sexes together. At home the woman does the threshing and grinding of the grain.

CHAPTER VI.

MANNERS AND CUSTOMS OF THE PEOPLE.

Uniformity of usages and manners is not to be expected among tribes whose environment and conditions of existence vary as widely as is the case in the region north of Lake Nyasa. Not all the details given in the following pages can apply to all the various sections of the population. But certain traits and characteristics will be found more or less common to all. In all the family, and not the individual, constitutes the unit upon which conceptions of right are based. The individualism of Europe and America is unknown. And in the patriarchal condition in which the East Africans were found by the missionaries in common with other pioneers from Europe the chief or sultan was regarded as the personification of the unwritten law ordained by custom. He is the protector of the traditional usages handed down from the fathers. His duty it is to take care that the well-developed conception of rights shall be passed on to posterity without infringement.

Children belong to the family of their father, though named after their mother. They are well cared for by their parents and must in return show respect. So long as the children are small they call their father by that title, later on by other names. A little daughter greets her father on her knees; his return greeting involves his laying his hand upon her head. The elder boys live together in long oblong houses at the end of the village. When one of them marries, he builds a house near the boys' quarter, and in this manner the village extends in this direction.

Upon the head of the family rests the obligation to build a house for his wife and to clear a field for her, which shall provide her establishment with food—for each wife has a home of her own. It is his duty to provide his sons with a wife each and his daughters with a husband. Elder members of the family have no rights over the younger members, but are under obligation to aid the father in caring for them.

HOUSE OF A KONDE MAN.

Family love clearly exists. The male members of a family partake of their food apart from the female members.

The marriage contract is strictly regulated by custom. Prohibited degrees of relationship place a bar to it. Cousins who are the children of two brothers or of two sisters call each other brother and sister, and neither they themselves nor their descendants dare marry, so long as this relationship may be clearly proven. Temporary unions, polyandry and the possession of wives in common, as well as tolerated free love, are alike unknown.

Betrothal appears to have greater significance than marriage; at least no marriage ceremony as such exists, whilst betrothal is attended with a ceremony. Has a bride been selected—perhaps a young girl—a suitor is sent to her parents with presents. But the bridegroom *in spe* dare not see his bride, or at any rate not speak with her, till she has grown up. Should this rule be transgressed, he must pay a goat or a sheep or cow to his future father-in-law. The groom never has the right to dissolve the engagement. The bride may, provided she had not been asked to consent to the prospective union because too young at the time of the betrothal, or if her prospective husband is not acceptable to her. In that case the betrothal gift is returned. This, however, transpires seldom. The ceremony of betrothal is completed by the family priest, who calls on the ancestors to bless the union.

Previous to the marriage the bride hides herself for one day and keeps away from her relatives for three days. On the fourth day she is brought by her husband to her parents with four different gifts, which must possess a certain value, fixed by custom, and quite independent of the beauty or station of the bride. Three other gifts must be paid in the course of time, valued at so and so much, and the young husband must work for his mother-in-law in various ways before he is legally in possession of his wife. Thus a man may be married, and yet not married, for a considerable period, even for years.

Among some of the clans marriage follows soon after the purchase of the bride. After the young man has ascertained through a friend that the woman of his choice is inclined to him, he makes this known to the chief of the clan and then proceeds to her parents in company with his groomsman. The parents call the daughter after they have heard his request. If she gives her consent, the groomsman takes a spear and hurls it with main force into the earth. The girl draws it out, gives it to her father and says: "Plant a post in the ground, that you may bind to it my dowry"—viz., the cattle, which the bridegroom must pay the parents as the price for her. Their number is regulated by her standing. For the daughter of a chief as many as ten cattle may be paid. Two days later the groomsman brings a present, a hoe or a fowl. Now the bride is decorated in state, her chief ornament consisting in the powdering of her hair with red powder prepared from a certain root. Accompanied by her friends she proceeds to her intended's home, to whom, however, she does not speak and with whom she does not eat until he has made her a present, generally some ornament. He also expects from her some present in return.

It is very little that such a bride brings her husband. His presents belong not to her but to her family on the father's side. She brings with her two cooking pots, a cooking spoon, and a drinking vessel in the form of a pointed little basket. The location of the new home is settled by mutual agreement. But the wife has no property rights. Possession of goods by man and woman in common is unknown. Should she leave her husband, any children that she may have belong to their father. Her field, her provision-house and her instruments for work are all that a woman can call her own. Work in abundance awaits her. She must pound or bruise the *Wulezi*—a variety of grain—into flour, and then boil it as a porridge for her husband and children. She must climb the hills or creep deep down into the ravines to find fuel for household use. She must handle the hoe on the field—and sometimes the field-work falls to her lot alone. She must sow and cultivate the *Wulezi* and maize and beans. And

the man has it in his power to divorce her lightly, if not satisfied with her capacity. If her cooking on the very first occasion does not please him, he says in matter of fact tone, "The food is green." On the second and third days he repeats this expression. If no change for the better follows, on the fourth day he sends her with the groomsman back to her parents, with the words, "Go back to your mother and first of all learn how to cook." If this transpires the father-in-law must pay back a cow from the purchase price of the girl. When she thinks that her skill in cookery has been perfected, she returns to her husband. But if he is still discontented, the marriage is dissolved and the father must return her betrothal gifts.

But it sometimes also happens, that a woman induces another man to elope with her. In that case it is the duty of her relatives to bring her back to her husband. Do they not succeed in this, they must return his cattle to him. Herein lies the root of many a feud.

A widow remains a member of the family of her deceased husband, and generally does so willingly. But she has complete liberty to marry another husband within the limits of the family, even if he is but a distant relative. In that case the children by her first husband belong to the whole family. However, she cannot leave her former home till after the feast for the dead, from two to four months after the death of her former husband. When the husband of her choice takes her to his home, her position is determined by the age of her former marriage in comparison to that of his marriage with his other wives. It may even happen that thus she obtains the position of chief wife.

Has a man a number of wives, the establishment of each is usually within convenient reach of his house. If one of his wives evinces a quarrelsome disposition, he will build her a hut at a distance. The first married is recognized as the principal wife, and can lose her position only as just indicated. Her house stands towards the east in its relation to the houses of the other women. Her field must be first put in order, and the other wives must each of them aid her in cul-

tivating it, giving at least one day's labor. She is especially honored in the family. Her eldest son inherits the position of family priest on the death of the father. Neither she nor any other of the wives receives the name of her husband, but rather the name of one of her children.

Before cotton goods were introduced by traders the clothing of the women consisted of an apron made out of the inner bark of a tree, at the ends of which little bobbins of iron were hung. Necklaces of beads were much in vogue and also bead-work ornaments about the loins. Girls often contented themselves with a strip of bark-cloth worn like a sort of train. Women wear their hair quite short. In the case of both sexes the breast and face are often tattooed with signs indicative of their family or clan. The front teeth are filed to a point. Thick rings of brass are worn as bracelets and anklets. And a number of additional thin rings of copper may also adorn the arms or ankles. Earrings are highly prized by the women. In earliest childhood the ear is pierced and a small object inserted. Gradually the opening is made larger and larger. The objects worn as an ornament of the ear may finally have a diameter of ten centimeters. Amulets fastened to the neck or arm are worn by both sexes. Mothers invariably carry the youngest child and often do not wean it till its second year. When a girl has reached a certain age, a band of beads is given her to wear around the body. Boys go stark naked for years. At length a narrow apron of bark-cloth or the skin of a monkey serves as a loin-cloth. In the case of the son of a chief his attainment of his majority is celebrated with a feast. Most of his boyhood's companions then associate themselves with him. The houses in which they lived as lads are torn down and the entire company erects new habitations around the spot chosen by the young chief as his home. At first these may be the flimsiest huts of bamboo and straw. But gradually more permanent dwellings are erected.

Men of consequence make it a point to clothe themselves in some state. They have their *Balavala*, a large white piece

of muslin, and understand how to fold it about them and stalk abroad with as much dignity as an old Roman in his toga. Jackets have been introduced by the whites and are worn in and about the mission stations. Head-covering was unknown before the coming of the strangers. Through them the red fez has now come to be known. Seldom do the men shave the head entirely. A bunch of hair on the crown of the head or some other place constitutes its chief ornament.

A certain artistic sense is latent in the people. On their walking-sticks and tobacco pipes they are fond of burning in various devices. A very creditable skill in basket-making and the weaving of mats had been developed prior to their coming in contact with European civilization. Especially among the Basafwa skilled weavers wrought at their trade and understood how to weave cloth in two colors. The cotton from which they made their yarn they grew themselves. Iron they had already learnt to smelt from the ore, and from it manufactured hoes, axes, spears, bells and other articles.

The morning greeting in Nyasaland is equivalent to a question whether one has slept well, and the evening greeting has the significance of, "May you sleep well." The giving of the right hand appears to have been unknown prior to the coming of the Europeans. On the other hand the ceremonial to be observed on meeting one who had not been seen for some time appears to have been very complicated. The one coming lies on his back with his head towards the other and claps his hands vigorously. Then he rises and, sinking on his knees, lets his head hang a little to one side and once more claps his hands. The kiss is unknown and no word for it exists in the native dialects.

When a child dies the women take turns to hold it in their arms. They lament it, shave the body, wash and anoint it and powder the head with red pepper. Then the body is wound in stuff of bark or cotton and finally enveloped in matting. The relatives hold it in their arms till all preparations are made for the burial. Men and women smear white

earth on their cheeks and foreheads in tokens of mourning. Laments are sung. A suitable spot is selected near the house and a deep grave dug. Twelve hours after death the body is lowered into the grave in a sitting position. It is placed on matting and is covered with matting. Upon the grave, after it has been filled in, the men, attired as for war, dance a death-dance, by which means at the same time the earth is trodden down and made safe against goulish beasts of prey. Meanwhile the women wail forth laments. Then cattle are slaughtered, and the mourners wash themselves and partake of a burial feast. The relatives remain and sleep at the home of the sorrowing parents for ten days.

If a woman dies the same ceremonies are observed, except that only women have to do with the corpse and alone bury it. Only after the grave has been filled in dare the men appear.

The death of a man is followed by much the same procedure as that after the death of a child. His cattle are, however, slaughtered, that their spirits may follow his spirit into the under-world. Sometimes the women refuse to partake of the funeral feast, and in that case an animal is slaughtered for them in the night. All the immediate relatives sleep for five months in the huts of mourning and carefully observe signs of mourning, neither wash nor anoint themselves, let their hair grow and sweep neither the house nor the court-yard. Only after the five months is it permissable to say: "Let us clear up, we have forgotten the dead." Then the neighbors bring them grain for brewing beer, which is manufactured at once, and animals are killed. A brief lament is sung and then follows a feast of merriment. Little fires are kindled at which bananas are roasted. When cooked they are stuck in the ground and decorated with roasted pumpkin seeds.

Now the matter of the inheritance is spoken of. The eldest brother inherits the whole estate, if a younger brother has died. Has the eldest brother died, the next brother in age is his heir. Among some tribes, however, this rule does not obtain, but the property, in particular the cattle, descends

to the one of the family who commands most respect, it being a matter of indifference whether he is a brother or a son of the dead. Yet this property is not his exclusive possession. He must give a portion to each male member of the family and also to all the near relatives of the dead. No difference is made in this connection between the children of the various wives.

The man recognized as the successor of the deceased head of the family is seized by the men present and thrust into the former home together with the wives of the dead man. When they have fastened the door upon the whole company, the men outside exhort him to take good care of the parents, the wives and the children of the former head of the family. He is now let out and from this time on is in the place of the lost father. The orphaned children call him by this name.

Special ceremonies accompany the death of a "sultan," or chief, which is, if possible, kept secret. The burial takes place after sunset. The slaves of the chief dig the grave according to directions given them by the eldest of his former counselors, who outlines its size with a staff. Though two yards deep, it has to be dug out with no better implements than hoes. This same chief counselor conducts the burial ceremonies. The women have meanwhile testified to their grief by beating their backs mutually with their hands and with sticks. At sunset the corpse of the chief is lowered into the grave, fastened in a sitting position to the stool on which he sat during his life-time while pronouncing judgment. Throughout the entire ceremony the spirit-trumpet, *Mbutu*, is blown in order to incline the spirits to be favorable. This takes the place of the lament of the women, which is sung in other cases: "Thou goest to the dead; thou goest with head bent with grief; thou hast a hoe; cultivate thy field in the realm of shades." This song is not sung, because it is supposed that a chief does not "die." It is considered an insult when one speaks of a "dead" chief. Until the choice of a new chief, it is customary to speak of the former only as of one "whose coronet has been broken." He who should dare to speak of the chief as "dead" would be turned out of

the village. Indeed, even in the case of ordinary mortals, the people do not like to use the term "dead." "He has gone to the land of the shades," or "he is lost and we can not find him," are preferable euphemisms. After the choice of the new "sultan," it is customary to speak of his predecessor as one "over whom the heavens have closed." He rules there and thence he blesses the fields of his people—has become practically a god. For this reason a stool is placed on his grave, as a token that he continues to rule. At burial two hoes are placed at the feet of the chief, to serve as shoes, for a chief dare not enter the realm of the shades bare-footed. The skin of a male black sheep is drawn over his head, as a head-covering, and his body is wrapped in the skin of a black steer, which is hung about the neck, so that it falls loosely about the body. This service is rendered only by his "great men." In his right hand as a staff for his journey is placed the staff with which his grave was marked out. In the black skins he will be welcomed by the spirits in the realm of the shades for only a chief is buried in skins. Ordinary men are wrapped in matting. Moreover the blasts of the spirit-horn have announced to the spirits his expected arrival. Prior to the establishment of the German rule in the present colony it was customary to strangle from five to ten male and female slaves and lay them in the king's grave. It would have been a disgrace for a chief to proceed to the realm of shades unaccompanied by attendants. His face is placed towards the east. Whilst the grave is being filled in, two men hold the body, lest it be disturbed out of the proper position. Since the whole ceremony may last a number of hours, as the darkness increases, the scene is lit up by torches of straw.

It is the duty of the dead chief's successor to protect the grave against damage by the heavy rains and by the trampling of cattle. Sometimes he causes a hut to be built over it, which serves as an idol house.

But to return from usages connected with death to those that have to do with the business life—assertions made in connection with a hearing of a case by a chief may be

FOUR CHIEFTAINS.

strengthened by an oath. An accused may seek to clear himself for example by the declaration: "I am innocent; otherwise may I at once wander into the realm of the dead." After such an assertion, the investigation ceases. The chief or his councillors, acting as judges, declare: "He has sworn by the realm of the shades." It is with greatest hesitation, however, that recourse is had to this form of oath, for which the people feel an awe. On the other hand recourse is had very speedily and readily to the decision by ordeal. *"Muafi"* drinking constitutes a form of ordeal very widely spread throughout tropical Africa. The Muafi tree furnishes a poison so deadly that bees die when they sip the nectar of its blossoms. Among the people living north of Lake Nyasa it is the duty of the medicine-man, whose office confers on him the right to prepare the drink for the ordeal, to see to it that his dose shall not be fatal. To this end he repeatedly steeps the bark, from which he extracts the active agent, in water, that is frequently changed, until the proper dilution has been reached.

When two opponents have received permission to settle their case by this form of ordeal, they must prepare themselves for it by fasting. On the decisive morning they partake only of a small portion of broth made from bananas, remove all their ornaments and clothing and cover their nakedness only with banana leaves. Then they drink the Muafi draft prepared and handed to them by the medicine man, together with as much water as they can swallow down. Thereupon they are placed face to face with each other, and dare not move a muscle. Not even is it allowed to brush away the flies that settle on face and body. At length one of them is compelled to vomit. The jubilant cries of his friends announce that he is the victor in the strife. For thus his innocence has been demonstrated. The opponent is driven forth with abuse and in disgrace. After he has also felt the effects of the poison, they are both taken in care of their friends, and the defeated must pay the fine assessed in so many cattle to fit the case, and with this payment the matter is adjusted.

A chief is not permitted to drink *Muafi*, but procures a substitute, when he should submit to this ordeal.

Implicit faith was reposed in this usage till the coming of the whites. Yet what an opportunity for an unscrupulous medicine man to adjust the mixture so as to suit his ends!

CHAPTER VII.

THE RELIGION AND MORALS OF THE PEOPLE.

To obtain a thorough and accurate knowledge of the world of thought in which a heathen race lives, is ever a difficult task. This holds good in East Africa. As little as is a stranger of Caucasian stock ready to reveal to the first comer his inmost soul, so little is the Bantu. Rather is he possessed of an instinctive aversion to everything strange, including the white man, to whom he looks up with a shyness mixed with fear. For the intellectual superiority of the white man forces this attitude upon the East African. Whilst this may be a source of satisfaction to others, in the case of the missionary it involves increased difficulties. Since it is his task to guide the people to a new, higher world of thought and morals, he must first penetrate their intellectual conceptions, accustom himself to their mental attitudes and intellectual habits, and learn with accuracy the significance of the usages and customs of the tribes to whom he ministers. But he does not as a matter of course meet with intelligent and direct assistance in his study of their mythology and ceremonial usages. After conversion the native Christians are apt to shrink from rehearsing the religious ideas and describing the usages of their heathen days both from a sense of shame and from an instinctive fear—for it is by no means always a matter of indifference to them to be too vividly reminded of the past, with which they have broken, an element of temptation inhering not infrequently in such a reminiscence. Before conversion, an innate sense of the inevitable conflict between the religion of the white benefactor and that of their race prevents open disclosures, that in the light of this innate antagonism might well be regarded as unfaithfulness to their creed and above all as disloyalty to their ancestors. Quite apart, however, from the reluctance to surrender the secrets of an ancestral religion, it may be questioned, whether the untaught son of the wilderness is really capable of coherently imparting a systematic knowledge of his religion to the teacher of the new re-

ligion. His whole mode of thought lacks consistent coherence, a well wrought formal creed and a philosophy of his faith are to him absolutely unknown entities. Years must therefore pass before a pioneer missionary is in a position to report with completeness and positiveness with regard to the inner life of a primitive race. He can at first only pursue a course similar to the paleontologist, who from the scanty and often paltry remnants, fossil bones or what not, dug out of carboniferous strata, seeks to construct a drawing or a model of some huge monster of a bygone age. Not until he has fully made himself at home in the language of the people and is able even to penetrate into the etymology of words that are tending to become obsolete can the student of the religion of a primitive people put together here some fragments of conversation and there inferences from ceremonial usage that serve as guides for correct inquiry. Long and patient investigation, in connection with which apparent trifles acquire importance, is requisite. He must shun being influenced by a priori subjective ideas of his own whilst sorting the materials discovered. And even after he has for years made a specialty of the mythology and cultus of the people, and has articulated all the fragments of tradition gleaned from all sorts and conditions of men, even the best application of the principles of comparative study of non-Christian faiths can not guarantee that the results of his research will not remain defective. With still greater hesitation must therefore one who is in his turn dependent on disconnected sections of missionary reports view the conclusions reached by himself in the study thousands of miles away. Nevertheless the following may be presented as at least the fruit of a conscientious attempt to gather together into a whole various items thus far communicated from the field in regard to this important theme, important at least from the missionary standpoint.

Names for God are met with everywhere and are in daily use in German East Africa and in particular in Nyasaland. For instance the Konde people call Him either *Kiara*, "the Good" or "the Heaven," *Mbamba*. Among the Unyam-

wesi are met the names *Liuva*, equivalent to "the Sun" or *Livelelo*, "the Universe," or *Likuve*, "the Existence," and *Katunda*, "the Creator." But these words have really lost their essential significance. Should one ask, "Who is Kiara?" the answer will be given, half questioningly, possibly half indignantly, or with an excuse, "How are we to know that?" Uncertainty and ignorance are indeed characteristic of heathenism everywhere.

So far as Kiara is concerned there is little need to know much about him. He is so good and only good, bestowing all manner of blessings incessantly—cattle, fruits of the field, etc.—that one need have no concern for him. He will bless as a matter of course.

The state of affairs is otherwise with the evil spirit, *Mbasi*, or as he is sometimes known through the conceptions that have filtered through from the Arabs, Satan. He is the chief of the evil spirits. His craft and malicious longing to injure men must be turned aside by countless offerings and gifts. In short he must be bribed. Certain men profess to be his special emissaries, almost incorporations of his spirit. Soon after the missionaries of the Berlin Society had settled in Wangemannshöh they had to come to conclusions with this Mbasi cult. Near their station lived a herdsman, Muamafurgubo by name, who gave himself out to be a servant of Mbasi. His grewsome personal appearance—lanky, lean body, pale face, hollow cheeks, rolling eyes, etc., —confirmed the people in their belief in his pretensions. All sorts of uncanny things that transpired in the vicinity of his hut strengthened the general fear of his pretended powers. Whatever he demanded, the duped tribesmen surrendered to him. He claimed to have induced Mbasi to send the cattle plague, when it broke out after the refusal of the missionaries to pay tribute to him. When the friendly chief Muakaturgira fell ill, the sorcerer boasted that he had again induced Mbasi to exert his power. Not until the missionaries took the chief to their station and nursed him back

to health, was the ban broken under which the whole countryside had been living.

Practically the worship of the people, in so far as worship may be said to exist, is confined to reverence for ancestors. They are regarded as bestowers of fertility and of fortune, or as the bringers of misfortune, when angered. Hence offerings are made to them.

Their religious philosophy, if this term may be used where nothing is thought out in syllogisms but rather accepted in the blind following of tradition, consists in that animism, which is now recognized to lie at the foundation of the religious usages of most of the uncultured races. The anima in this connection is not the personal individual soul, but the life-power inherent in and sustaining every tangible object, the fundamental essence that imparts to all things existence. It is the study and effort of a man to receive and strengthen his life-power and to avoid everything that would weaken it. Meanwhile he lives in constant fear that through all sorts of dark influences, the life-power in him may languish; for him the unknown and unexplained is ever the dreadful and dangerous, for it may adversely influence his life-power—and nature is full of occult forces that make for or against this life-force.

The medicine-man or magician is supposed to understand how to deal with these secret powers of nature. Of these sorcerers there are two sorts, the good, essentially the doctors, and the bad, the sorcerers; the latter, for the most part not recognized as such by their fellow-men, have the power to change themselves into beasts of prey, and act under the influence of the evil spirits. Protection against them consists in amulets, conjurations and medicines. It is the function of the sorcerer to dissect the dead, when these are supposed to have met their fate through poison or magic, in order by the dissection to discover the guilty. When found, the latter is punished by death.

In every way characteristic of the medicinal usages of the people and of their reticence over against Europeans is the following episode, reported by Zeeb towards the end

of the year 1910: "On the way to Rungwe I found a remarkable sample of 'medicine' by means of which the 'doctors' proceed to cure epilepsy. Soon after crossing the mountain stream Luswiswi we reached a place where another path intersected ours. Here at the center of the intersection of the two paths I found an old pot with an opening about a centimeter in diameter, buried in the way. At first I supposed that this earthenware pot sheltered a colony of industrious bees, for here in the mountains it often happens that bees live in the ground and carry their honey and wax to some such hole. But I heard and saw none of these busy insects. On the other hand large black ants ran in and out incessantly. Then I made inquiry of my porters, what this pot might be and what might be the reason why it had been buried here. Repeatedly I received the reply: '*Ndesi*,' 'I do not know.' Then I asked a man whom I knew intimately and he gave me an explanation. He said that a 'doctor' had cooked medicine for epilepsy here. At such a time the invalid and his relatives are present. The medicine, consisting for the most part of roots, is mixed with corn-meal and cooked into a porridge. Of this the invalid eats a portion. The rest is placed in an old earthen pot, which is 'buried with the sickness' at the crossing of two paths in such a manner that only a third of the pot projects from the ground. Then the 'doctor' calls on his departed relatives to render help and to take away the sickness from the person in question. The spirits are supposed to transfer the malady to some strange person who passes this way."

In their daily religious life regard for ancestors plays a prominent role. If one has ended his life, he goes to the dead in the lower world. From this world the dead observe the lives of their relatives and often decidedly influence or even dispose of events. They punish with sickness and with misfortune. The evil spirits, whom the people seek to bribe by prayers and offerings, and in particular the chief of the evil spirits, *Mbasi*, are possessed of a mighty and keen desire after the material good things of this earth. Their inclination to injure men must constantly be worked against;

therefore food is offered to them. At night the cry of *Mbasi* for beer, milk or meat may sometimes be heard in the darkness; it fills with grewsome fear. At times he desires to be appeased with cattle or women.

After the body has been buried the soul in due time leaves it and occupies a new body, fashioned by God out of the heart-blood of the corpse. In this body it proceeds to the realm of the dead. But existence in this underworld is far from cheerful. Dreary and monotonous days are spent there. The people in this underworld may suffer pangs of hunger and thirst, for they are dependent upon their children and grandchildren for their food and drink, and forgetfulness is possible. Yet if these forget to place what they require on their graves, the shades revenge themselves by sending sickness and misfortune. But at times hints of a separation between the good and the evil in the world of the dead are perceptible, though there is a lack of details in the popular conception of the better state. The evil are ruled over by an evil spirit and must do hard labor. Similarly the East African heaven is very materialistic. The good sit on stools and have all the food and beer they desire. By day they sleep and by night they walk abroad with God.

Legends as to the creation of man have not yet been met with.

Whether or no anything like formal religious ritual once existed among the people north of Lake Nyasa, can not now be known. If so, it seems to have outlived itself before the coming of the missionaries. In one of the tribes, the titular high-priest, who held the office by hereditary right, on becoming a Christian at Mbozi, declared that he himself had never brought to the gods or to the ancestors the offerings which it was the right of his family to present for the tribe. His family had fled the land in the days when Merere tyrannized over his people, and when they returned "the chiefs were too stingy to provide an offering."

Among the Konde people a reminiscence of sacrificial worship may indeed be observed, but only a very faded reminiscence. As in the case of all heathen offerings, there

is no attempt to typify the surrender of the human will to the divine; on the contrary the offering supposedly effects a bribing of the deity. There is no connection between a recognized sense of sin and transgression with the presentation of a gift and intercession. Offerings and prayers are called forth only in the hour of need—on occasions of sickness in the family, during epidemics, on the failure of harvests and when famine threatens, in times of danger, and the like. In the case of sickness in a family, when the primitive medicines of the sorcerer have failed to bring relief, he indicates whether it is the ancestors of the mother or those of the father that require to be appeased. In the latter case, the obligation to attend to the rites rests with the father or his father or elder brother, grandfather and elder uncle of the sick child being possessed of more might with the spirits. Does the source of the trouble lie on the maternal side, then the mother requests her father or brother or some male blood relative to bring the offering in her stead. Bloody sacrifices are not offered. A libation of beer and water is all that is needed. Generally a certain banana tree nearest to the house marks the site of the contemplated offering, and two small holes are dug for the reception of the libation. Sometimes it is sprayed onto the grass roof of the house. The ceremonial is as follows: The members of the family having assembled, the officiator prays, "Thou, God, why are Thou angry? Help us. And you, ye fathers, why are ye enraged? Render aid to the child; may it recover, may it eat, may it no longer be sick." Thereupon he takes a small hollowed out pumpkin, that serves as a ladle and is filled with beer or water, and pours the contents on the banana or into the two holes. If the grass roof is to receive the contents, the beer or water is taken into the mouth and squirted on the thatch.

In the case of epidemics the chief as a rule officiates. But sometimes the whole circle of relatives, where the sickness exists, unite to bring the offering for themselves. A sort of consecration precedes; that is to say, a general mutual reconciliation takes place. Then the eldest or the most highly

respected transacts the ceremony in the name of all. He prays, "Pass by, God, and do not punish us, but render us aid." Then he takes the water or beer in his mouth and blows it in the direction of the original home of the family. If the chief attends to the ceremonial, he acts as in the case next to be described, only that no prayer is offered to the ancestors.

It is the chief's prerogative to attend to the function when crops threaten to fail, when famine is incipient or there is danger in time of war, though the duty may also be discharged by a sub-chief or spokesman, or one who is especially acquainted with what is requisite. The chief assembles the whole clan, men, women and children, and advancing into the midst, says: "You people, I have called you hither. We will pray to God because this"—he names it—"has happened. May God be favorable to us and render us aid." Then he takes water in his mouth and blows it in all directions, whilst those present cry, "Render us aid." Then another ceremony follows, in which only the chief and his "great men" participate. In a sacred grove a cow is slaughtered, and as much as possible of its flesh eaten; the rest is left hanging in the little house that stands in the grove. Some remain and sleep in this house, while the rest return to their homes. Next day the chief and his companions return and the feasting continues in this manner till the flesh has all been eaten.

Another form of offering is known, when a petition is made for a good harvest. The product is brought, which it is desired to enjoy hereafter in abundance, beer, bananas, honey, milk, etc. A speaker appointed by the chief is the leader in this ceremony. Some of the article in question is partaken of by him and the rest poured out, with the prayer: "May there be much beer, many bananas, much honey, milk, etc. Thou God, and ye fathers, give us what we ask. Favor us, that no enemy may come."

Wonders in nature, like earthquakes, and comets, or eclipses, may also call forth a form of prayer. In the last named instances, horns are blown and the cry is uttered,

"God, why art Thou angry with us? We perish." It is believed that the sun or the moon are in danger of forever losing their light.

No offerings of any real value are ever brought. No sense of guilt over against the deity is felt. Astonishment and dismay at most lie beneath the act of the offerers. As little is there a sense of gratitude, when a misfortune that impended has passed and left the people unscathed, whether prayer was offered or not.

It is a popular custom to observe the following ceremony at the commencement of harvest. Some of the first-fruits are brought to the chief, who lays the produce on the grave of his ancestors and prays over it. Only then do the people proceed to the actual gathering in of the harvest.

Although paucity characterizes the ceremonial practices of the people, superstition affects all the relationships of life. In every direction the influence of the unseen powers is supposed to make itself felt.

To eat the flesh of goats is tabooed for certain men; why, can not be explained. It is supposed that the man who would dare to defy this custom, would suffer madness.

Women dare not eat the flesh of fowls—it would produce sterility. Certain families dare not eat jackals, nor the grain from a field from which that animal has stolen a single cob of maize. Another family is prohibited from eating the flesh of a certain kind of deer, because it would produce leprosy in that case. Individual persons must shun mutton or beef or sundry varieties of game, lest this or that sickness should be induced thereby. Furthermore such a man must be careful not to partake of food of any sort which has been cooked in a pot in which at any time the for him tabooed flesh was cooked.

Certain persons on drinking a certain medicine are supposed to have the power to change themselves into lions. When one of these men dies, iron claws must be pushed under the nails of his fingers and toes and when he has been buried a post must be planted on his head and allowed to protrude out of the ground. The white ants then build

about this post. Later a little lion is believed to come out of the ant-hill, and is cared for by the wife of the dead man til it has reached a dangerous size, when it is led out into the wilderness with various ceremonies. It is *these* lions, in the estimation of the people, which are the destroyers of human life, for not all lions are hostile to man. And just these man eaters are invulnerable.

Certain sorcerers are supposed to possess the gift of second sight, so that they can spy out a thief.

It is supposed that man has only two bowels; in the one there is food, in the other water. If there is a third, empty bowel, the magic medicine or poison is in it, though invisible for ordinary men.

The Konde people believe that the soul of certain men may leave the body during life-time. This capacity it is which gives the power of second sight. These wandering souls, however, are particularly inclined to do mischief to those against whom they have a spite or with whom they are at enmity. But other people possess the power to capture such wandering souls. When this happens, the man to whom the wandering soul belonged, never wakes again. He is dead.

They also believe that certain persons have snakes in their bodies, which they can send forth to do all manner of service, working evil against personal enemies.

There are probably few heathen in Nyasaland who do not wear amulets of some kind as a protection against all manner of evil, and few huts in which a kind of medicine called "*Unkota*" is not to be found. "*Unkota*" is supposed to protect the inhabitants and their stock from any and every malady, thanks to the life-power implanted in it by the sorcerer. "*Unkota*" is placed where bamboos and tobacco—both of them highly prized plants—are grown. If once this medicine is known to have been put down in such places, no thief will dare to go near them, for they believe it has the effect of causing their legs to swell and thus preventing them from escaping detection. This "*Unkota*" consists of some species of onion, which is tied to a stick and stuck in

the ground near the tobacco or bamboo plantation. If it is desired that it should have a specially strong effect, a specially large onion is chosen, about the size of an ostrich egg, and it is decorated with ten large hen's feathers. The "*Unkota*" which is intended to protect the hut with its inhabitants and stock consists of a round piece of wood, three-quarters of an inch long and about half an inch in diameter. To this is attached a small piece of string, or, in some cases, fine copper or brass wire is wound around it and a string of beads attached. This makes the charm specially effective.

Another "*Unkota*" consists of twigs from trees and ears of a certain grain. These placed on a path may prevent a serious sickness from spreading from the house whence this path leads, or may confine the effect of an accident or misfortune to a certain house. Is it known that such "*Unkota*" lies in a path, the people will go far out of their way to avoid it, lest sickness or misfortune might overtake them. The path is for the time effectually barred.

And thus they live in perpetual fear, these slaves of their self-invented superstitions.

The absolute lack of any source of moral strength—for such a religion affords no source of help or uplift—has inevitably left its mark on the character of the people. Conscience indeed is not wanting. There is some apprehension of a difference between right and wrong, but there is no ability to follow the better instincts. Young and old alike are adepts at lying and deceit. Theft is very common. Sexual passions are curbed only by the fear of superior force and the desire to preserve a sound skin. Lying is regarded as wrong only when another receives harm from it. Theft of food by day calls forth only reproach and abuse. But if it takes place at night, and the thief is caught, he either receives a beating with a stick or has to pay one or two cattle. Theft of cattle or other important property is punished with a similar fine. Serious bodily injury is liable to a severe punishment. He who loses an eye receives from the perpetrator his sister as a wife, for no man who is thus deformed will be accepted by a woman of her own free will.

And in addition cattle must be paid to smooth over the injury. The manslayer flees the land for a while. After the excitement has died down, he returns to make atonement. The family of the slain have the right to ten head of cattle at his hand, and he must furnish a wife for the brother of the slain.

Though the people of Nyasaland make a pleasant impression on the newcomer through their love of cheerfulness and mirth, suicide is rather frequent among them. Men will comit suicide, when they lose a wife whom they dearly loved; or even when the loss of a pet cow depresses them. Another cause of suicide is the being crippled in war, so that in future it will not be possible to go out with the warriors, but he must remain at home like a mere woman. Girls commit suicide because compelled to marry an unacceptable man, or because unable to mate with the man of their choice. With men the favorite mode of self-inflicted death is by the spear or by poison. Girls fling themselves into the water of a river or lake, where greedy crocodiles are lurking in hordes.

Possessed of a lively imagination and open to receive impressions from the beauty of nature around them, they are fond of figurative speech and seek to express in metaphors whatever appears wonderful to them.

An eclipse of the sun they suppose to be occasioned by the wrath of God, called forth by men's warring with each other. As soon as an eclipse of the sun or moon sets in, horns are blown and the people assemble to pray. God hears these prayers, for he says in pity: "My children tremble and are full of fear."

The sun is supposed to travel by night back to the east through a part of the sky which is not visible to them.

The charges of the moon are explained thus: "The moon wanders so long that he becomes tired and weak and shrivels, till he dies. Then God creates a new moon."

Of the stars the children say: "They are fires which the children of God dwelling in heaven have kindled." Their elders say: "The stars are children of the sun and moon.

By night they wander up there. In the morning they fall down and are the dew drops on the grass. Once more men see them in the dews of evening, when they ascend again to heaven."

Thunder storms are caused by the strife of the clouds. The thunder is the angry shouting of the warriors. The lightning flashes are the gleam of their weapons. When a stroke misses its aim it falls to earth and does great damage there.

CHAPTER VIII.

THE FIRSTFRUITS GATHERED.

As a rule a number of years must pass before the heathen understand what the purpose of pioneer missionaries really is. Their first thought leads them to suspect that the white men have ulterior motives connected with the acquisition of land or of property, herds, or the like. In German East Africa, where the arrival of the messengers of the Gospel coincided in a number of instances with the expansion of colonial power, it was natural that they were regarded as the pioneers of the political advance of Germany. Among the first tasks of the missionaries belonged the endeavor to remove all such misconceptions. But even quite apart from these causes for misunderstanding, difficulties enough lay in the way of imparting a correct idea of their designs.

The first attempt at holding formal religious worship with the Konde people was made on Christmas Day, 1892. An invitation had been extended to the workmen at the station and to the people of the native village adjacent to Rungwe. Thirty-five persons including children responded and assembled in the dwelling of the missionaries. They listened with dumb astonishment to the singing of a hymn. Then Meyer commenced to explain to them in their own speech the significance of the day, that this day a Saviour was born to them. Naturally the address in the not yet fully mastered tongue was by no means as perfect as the speaker himself could have wished, and that the hearers fully understood its inner significance, could scarcely be affirmed. But dismissed with trifling Christmas presents, the people at least grasped the idea that these strangers were their friends and had come to bring them something of value.

In August, 1893, a commencement was made with stated preaching. Marked progress had by this time been made in the use of the Konde language. These Sunday services were so conducted, with very considerable freedom of ritual, that question and answer were in order in connection with the sermon. It was not to be wondered at

that the questions put by the people showed a lack of a correct conception of the nature of sin. The need of redemption did not exist among them. "We are no sinners," they would affirm. "We are good. We worship God and thank Him for what He has given us, for our children, our cattle, our food. All you tell us, we do already. We have come to hear you only because you called us." But they declared their willingness to come again. " We are willing to hear and to learn; but we can learn only very gradually."

At first the services took place in the open. The missionary stood in the shade of his verandah as he spoke, and the people sat on the ground around and in front of the house.

The preaching was supplemented by evangelistic visits to the villages. At first the attention secured was but small. But the efforts attained new importance, when one of the neighboring chiefs, Muasioge, requested the missionaries to visit his villages and preach in them, an invitation that was gladly accepted. Richard made the first attempt in response. On the first occasion it took an hour to get the people, who were scattered through the village in groups, to assemble at one point. But then the missionary had an opportunity to address several hundred. He spoke of the love of God and His sending His Son for the redemption of men. The people were very attentive. A man who tried to make a disturbance was at once silenced by the chief. On one of the following Sundays Richard made use of an incorrect word; loud laughter followed, but some of the old men corrected the mistake, ordered quiet, and the address could be resumed. After a while the attendance on these occasions decreased, which was not unnatural. The novelty gradually wore away and the knowledge of the language on the part of the speaker was too inadequate to permit of commanding attention through effectiveness of speech or through ability to place himself in the mental attitude of the hearers. One of the chiefs, who had manifested some receptiveness for the message, noted the decline in the attendance with regret. Having recourse to guile he said: "You people will receive pay if you come. Only come." Taken to account for this

he made excuse saying, "The people will otherwise no longer come; one must do so."

At the mission station itself better attention was secured in connection with the Sunday services. But the morning prayers, from the commencement daily maintained for all the work-people, seemed to be the best means for promoting an understanding of the meaning of the Gospel. Here the same people participated in the services day after day, whilst the congregations in the villages varied very much from time to time. These morning prayers were enlivened by song; for the people themselves gladly learnt hymns translated into their own tongue and taught in the school. The life of our Saviour was systematically presented in short addresses. And so Christmas, 1893, approached. About two hundred people participated in its celebration. By the light of two fine large eucalyptus trees arranged as Christmas trees the story of the wonderful birth was read and a brief discourse given. Song and prayer contributed to the celebration. Lighted tapers and small presents were distributed. By this time an advance in understanding with regard to the meaning of it all was apparent.

During the following year it was plain that the people's conception of the purpose of the missionaries was becoming more and more clear. Soon after the commencement of the new year earnest words spoken to the wailing crowds at the funeral of a suicide aroused reflection among many. Here and there questions that were addressed to the missionaries disclosed the fact that the good seed was beginning to germinate, that the word preached did not leave hearts and minds unaffected. On one occasion, when Bachmann was returning from a service in Muasioge's village, accompanied by his gardener, not trusting his own knowledge of the language, he asked the man, "Tell me, do you understand us, when we preach?" "O, yes," was the reply. "Come then, repeat to me a little of what you have heard." After some reflection the man said: "You always tell us that God is so great and possesses so much power. But why does he not then simply kill Satan, so that he can no longer tempt men?"

The reply of the missionary, that God would do this some day, but that meanwhile men may turn from the power and service of the devil, God helping them, seemed to satisfy the man. But then the man continued: "There are so few people here who tell us about God. At my home in Merere's land there is not a single white man. The people therefore know nothing about God. Why do not more white men come to teach us?" The missionary comforted him with the assurance that in time more missionaries would come. From this day the gardener was an attentive hearer and the missionaries were encouraged to believe that the word was being accompanied by the manifestation of the spirit.

And yet patient perseverance was required, before the firstfruits could be gathered in. The first church building in Rungwe was finished in 1894, but the first convert could not be baptized before 1897.

But already in 1896 the missionaries were gladdened by the special receptivity of three of their hearers. The first was a young man, Rambasika, about twenty years of age, who had identified himself with Rungwe from the very first, as a workman in connection with building operations and then in the school. In 1896 he had absented himself to pay a visit to his home on the western coast of Lake Nyasa in British territory; but he had returned, and resumed work with his old fidelity. The second was Fiabarema, a woman in the forties, who had appeared at Rungwe in September, 1894, in company with her son, Muasanyera, the third of the trio. At Christmas, 1896, these three intimated that they were determined to follow Jesus and belong wholly to Him.

Fiabarema's appearance at the station had been a peculiar one. When she arrived from a neighboring village, she was in a most pitiful physical condition. It was indeed no doubt her bodily ailments that had impelled her to seek healing at Rungwe. Completely emaciated and almost powerless, she could only drag herself along with much effort on hands and feet. The half of one foot was a great festering sore. But in time the wound healed, yet the leg remained lame.

At Christmas, 1894, each of the sick living at the mission received a gift of milk. She, too, came creeping forward with her wooden vessel in her hand to receive her gift of milk. Already from a distance she eagerly stretched out her hand—a pitiful sight. Bachmann thought to himself, "Oh, if you would only stretch out your hand with equal lorgirg to receive the pure milk of the word!" This wish was fulfilled. The germ of this longing was no doubt already there. She attended the services regularly. By March of the following year her wound was sufficiently healed to permit of her being employed at light work in the garden. As soon as she had earned a piece of cotton goods, she clothed herself and no longer went in her former nakedness, whilst other women in spite of their earnings were satisfied to wear their scanty covering of bark and grass, not following her example till much later. In November, 1895, after a service she came to the missionary and said, "I want to follow Jesus." And she also showed that she carried practical questions of every day to her Lord in prayer. But her course did not run altogether smoothly. In March, 1896, her conduct seemed to have completely changed. Now she manifested a fawning obsequiousness and again she became impudent and defiant. Previously neither trait had been noted in her. It seemed as though something lay on her conscience. And this was the case. When questioned, she admitted having stolen some flour, whilst employed to prepare it. The other women who worked with her did this and she could not resist the temptation set by their example. But after she had confessed her sin and asked to be forgiven, the ban was broken. She returned to her former self. Soon after Easter she brought her earnings of a month with the declaration that she wanted to give this to Jesus in gratitude to Him for what He had done for her. When in October she saw fine large Bible pictures and heard that in the German home of the missionaries children had collected to purchase and send these pictures, she reflected for a while and then brought a piece of goods, saying that she wanted to present it to the mission, and was not to be moved from

this purpose. "I have it good in externals," she said, "and in addition hear God's word and know that God loves me. I must give Him something for this."

In December she had a conversation with Bachmann, that clearly indicated her faith. It was out on the open field. Their talk with each other turned upon death. "When I become really sick, no one shall take much trouble to try to heal me," she said. "When my time comes, that I must die, I shall be happy." When further questioned, she replied, "Yes, I rejoice in the thought of death, for then I shall come to Jesus." "But will He receive you, He, the pure and holy one, will He receive you with your sins?" "Yes, He has taken my sins on Himself and has done away with them, since He died on a piece of wood with two branches for me and shed His blood for me. Now the sorcerers can no longer harm me, not even if they are stirred up by my family to do this and kill me by their arts. For Jesus has conquered the devil. In any case I shall go to Jesus." After such a confession of faith it was evident that she was ripe for baptism.

That she possessed a tender conscience was indicated by the following experience. Her daughter lost her little son, probably poisoned by the sting of an insect. This poor mother in despair wailed and lamented with terrible outcries and threw herself on her child. So Fiabarema was asked to try to comfort her daughter. Thereupon she went with her daughter into the village. On her return she related what had transpired in the following manner: "I went with her, because I feared that in her despair my daughter would take her life. And I wept with her, but quietly. In that I did nothing wrong. But when she cut open the body of her child, to discover the cause of his death, I ought not to have permitted it. But I yielded to my relatives and allowed this. That was wrong. But I went at once into the grass and disclosed my shame to Jesus and prayed to Him to take away my sin. He has forgiven me, but my heart has become light and free only since I have told it to you."

Shortly before her baptism she related, that her father had once lent a cow to a friend. This man never returned it, and meanwhile her father died. Of right the cow belonged to her. From this cow the man had gained ten calves in the course of time. "Shall I not ask him for at least one cow or for two?" she asked. "Or would that not be consistent with the receipt of baptism on my part?" When the missionaries talked over the affair with her, it seemed very unlikely that the man would surrender any cattle of his own free will. To carry the matter before the colonial authorities would be to no purpose, for the debt had long been outlawed by the statute of limitation. Fiabarema said: "Contend about it, I will not. I will not bother about the cows. For at any costs I want to be baptized, and I will surrender anything that would interfere with that. I want to belong wholly to God."

Thus the Spirit of God had been working in the heart of Fiabarema and influencing her life. Under His guidance she had been steadily advancing in knowledge and in character, and she had been exerting a specially good influence over the two other candidates, her son, Muasanyera, and Rambasika. The former was an earnest, thoughtful young man, somewhat slow in apprehension, but holding clearly and fixedly to that which he apprehended and resolute in standing up for that which he believed to be the will of Jesus. Like his mother he possessed the gift of direct, simple and natural speech. Rambasika had reached a decision for Christ a little later than the other two, although he had carried himself well and had won a reputation for reliability. Gifted with quick apprehension and of a quick, intellectual temperament, he was, however, not wholly free from an inclination to superficiality.

When the significance of baptism was made clear to them, they all declared with decisiveness and gladness, that they desired to belong to Jesus without reservation.

The day for their baptism had not yet been set, though it was understood that should soon take place. Meyer was to leave Rungwe in order to remove to Ipyana on the shore

AN OPERATION IN DENTISTRY.

of Lake Nyasa. Bachmann should take his place and in his absence administer the baptism. On the 7th of February, 1897, Meyer preached at Rungwe. His farewell discourse was based on the parable of the tares among the wheat. When he had ended, quite unexpectedly Fiabarema stepped close up to the desk and said: "I have risen to say that I am God's property. I want to follow Jesus and to belong to Him alone. In the strength of God I dare avoid sin. God is my Father." A deathlike stillness prevailed in the crowded church, as the missionary replied, "God has heard what you have said, Fiabarema. Do that, and God will receive you as His child." Strange to say this influence of the Spirit was misunderstood in the same way as was His influence at Pentecost. Voices were afterwards heard among the people: "The woman was drunk." But the action of Fiabarema made a deep impression on the missionaries, and they joyfully resolved that her baptism should take place that same day. In all haste the church was decorated with flowers and at seven in the evening all were invited to be present, who had hitherto manifested interest in the word of God. It was a solemn hour, this first baptism in the Nyasa mission of the Moravian Church. A complete assurance existed that this soul had been really won and that God had drawn her to Himself. Fiabarema presented an attractive appearance in her white baptismal dress with her white head-covering. She received the name which she had chosen, "*Numuagire*," that is, "I have found Him, viz., Jesus."

One week later Meyer preached yet again. After the sermon, also quite spontaneously, Muasanyera rose and made his confession of faith in simple and direct but also in distinct and clear expressions. Questions were addressed to him without any previous notification and he replied to them most naturally and satisfactorily. The same evening he was also baptized and given the name, "*Niganile*"—"I will." Finally on March 7 Rambasika was also baptized and rejoiced in the new name of "*Ncayige*"—"I have been blessed."

In the villages around Rungwe all was now excitement. The heathen regarded the act of baptism as a sort of sorcery, which the whites had practiced on their countrymen. They let the baptized alone, but did all in their power to dissuade others who were receiving special instruction as candidates for baptism. The women in particular had to endure much at the hands of their relatives. One was forbidden by her son to take any such step, and she beat a retreat. To another her husband declared, "Bring me back the cows which I paid to your father for you, and then make off with yourself." This was equivalent to a declaration of divorce. But she stood firm, and her husband was later reconciled to her decision. A third was threatened: "The chief will slay you!" This induced irresolution for a time. For a while she absented herself from the catechumen's class. She even said in her perplexity: "I do not want to be a child of God. I will remain with my relatives. What do I care for the water?" But later she bitterly repented of this utterance, and prayed to have it forgiven.

Since the threat had been uttered, that the baptized would be punished by the chief, Bachmann sought him out personally and urged him with all earnestness not to keep his people from receiving baptism. He gave the assurance that it was not his intention: "Since I did not prevent my people from working for you, so, too, I will not prevent them from being baptized." But his younger brother, whom he sent next day to treat with the missionaries in his place, made use of quite different language. He had been sent to discover who had declared, "If you let yourself be baptized, the chief will slay you." But instead of really carrying out this commission, he egged on the people against the missionaries and mocked their work. Then Bachmann said to him: "You are not carrying out the business with which the chief charged you, but are uttering what is in accordance with your own mind. But we messengers of God do not speak as we wish, but that which God has commissioned us to speak. If you do not charge and receive the word which God sends to you, a day awaits you when God will call you

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to account." However, if here and there a few allowed themselves to be frightened away by opposition, the majority of the converts stood firm. Gradually the wrath of the opponents died down. The number of those who wished to become children of God increased. The declaration of the heathen ceased: "You may hear the message of the white men, but you dare not be baptized."

CHAPTER IX.

WIDENING THE BASE OF OPERATIONS.

Already prior to the first baptism it had been found desirable to extend the base of operations. Two missionary couples had been sent out as reenforcements in 1894, Jean Ledoux and Johannes Kootz with their young brides. In order to secure a base of communications, where goods and letters from Europe might be received, and to claim for Protestantism a strategic point by the right of prior occupation Ipyana was occupied on the left bank of the Kibila, or Kibira, two hours distant from the shore of Lake Nyasa. From here fine views are to be had of the Livingstone range and also of the Rungwe mountains and the hills of Bundali, when mists do not obscure the summits. But even in the cooler months heat must be endured, for even then at midday the mercury ranges from 87 to 95 degrees. And Rutenganio was laid out near the southern edge of the plateau which nestles between the Rungwe mountain and the highlands of Bundali, as a link in the chain of posts later to reach out into the interior. In the native tongue the former name signifies "Grace" and the latter "Peace." Haefner and Ledoux were appointed to Ipyana and Richard and Kootz to Rutenganio.

For the confidence of the people was being won even more speedily than many had dared to hope would be the case. Here as so often in the history of missions, the messengers had come in the fulness of time. God in His providence had been preparing the people to receive them as expected guests. Prophetic utterances, that gleamed like stars in the dark night of heathenism, had prepared the way for them in a manner unknown to the church that sent the messengers and unknown to the messengers themselves.

Once, whilst instruction was being imparted to the recently baptized Christians in Rungwe, the text was met with, "There shall be signs in the heavens." Thereupon Numuagire related that about thirty years previously strange signs in the sky had attracted general attention in Kondeland. It

appeared as though many camp fires were lit there, and then, as they began to die down, as though people sat around them. A man of her people, named Muakikando, had then uttered the following prophecy: "There is also another Lord, who is very great and good. And there is another town, which is very beautiful. Are our chiefs good? No, they deceive us. Are our villages good? No, they are poor. The great Lord in heaven has sent His fire to us; but that is not all, He will also send people to us; people, whom we have never seen, will come and tell us of this Lord, and what He would have us do. These people will bring with them much stuff for clothing. When I am dead you will see that I speak the truth." She added to this, that when the missionaries Meyer and Richard pitched their tent in Muakapalile, her husband had at once said to her: "These are the people of whom Muakikando had spoken." Because she had been prepared in this manner, she had so quickly grasped God's Word. Most of that which the missionaries had said appeared to her new; but it seemed to her as if she had heard some of the message previously.

In this corner of the earth as elsewhere the old order was followed; "in the fulness of time" the Saviour appeared. The surprisingly good reception which the missionaries everywhere received was accounted for. The people were anxious to hear what the whites had to say to them. For this reason crowds assembled not only at the station, but also when missionary tours were made through the villages. Indeed many of the people were desirous to build their huts beside the houses of the Europeans. Doubtless at times other than the most honorable and disinterested motives came into play. Some wished for new clothes. Others wanted to be able to boast that they were in alliance with the whites. Whatever the motive, the missionaries were not disturbed; they realized that the lukewarm would thin out of themselves in the course of time, after they had discovered that external gains were not to be counted upon.

Nor was it long before a decline in the attendance set in. When it was discovered that only the reliable work-

people received good pay, and that the strangers did nothing to lure the loafers; when it became more and more apparent from the contents of the addresses, that becoming a Christian was no mere matter of form and ceremony, but involved a step that had to do with the deepest experiences of life in quite a revolutionary way, many withdrew their interest.

One great disappointment was experienced even in the years prior to the first baptism. In November, 1893, Baron von Eltz succeeded in delivering a caravan of more than two hundred slaves from an Arab trader, Mrosi. For thirty of these, chiefly women and children who had been dragged so far from their homes that a return was impossible, he could find no other disposal than to place them in the care of the missionaries at Rungwe. The Berlin missionaries had already consented to give refuge to sixty of the party. They belonged to a variety of tribes, and at first the barrier of language rendered it not at all easy to converse with them. Wearied nearly to death and more than half starved, they were the most forlorn of the forlorn. Huts were built for them in the native fashion on the land of the station. Some of the women found husbands in the men already living at the station. One for example married the cook of the missionaries, a certain Muarpia, who had served them faithfully from the first. The one man of the freed slaves assigned to Rungwe proved to be of a quiet and steady disposition, and soon settled down to work in the garden. But the children and half-grown girls, wild as foxes, caused perplexity from the first, utterly unaccustomed as they were to order and restraint. In spite of kind and sympathetic treatment, one after another slipped away and made for other parts, the women with their husbands or their children, so that by the end of 1893 only seven remained, all of them children, who also would no doubt have run away if they had known where their former homes lay and how to reach them. Even among these seven it was only the minority that became willing to accept the truths

of that religion which they had to thank for their rescue from a terrible fate.

And then in 1897 came a yet more severe time of test. Frequently the missionaries had served as the negotiators of peace between the authorities at Langenburg and obstreperous chiefs. But a time came when success no longer attended such efforts. In December, 1897, a hostile rising broke out near Ipyana beside the lake. The fire of discontent had long been glowing beneath the ashes. The chiefs had been looking on with bitterness, as the independence received from their fathers disappeared bit by bit and their own consequence sank more and more. Finally a slight puff of wind fanned the glow into a flame. Askaris, black soldiers in the service of the government, took provisions without paying for them. Possibly religious interests also contributed to the outburst. The witch-doctors and soothsayers saw their opportunities for gain threatened by the preaching of the missionaries, and are said to have egged on the people. Old women of influence were also stirrers up of strife. In a certain grove near the Berlin station, Manow, a sacrificial feast was appointed and the saying spread abroad among the people, that after these sacrifices all the white people would disappear and their property should be divided, etc. But the excited tribes-folk had pictured the shaking off of the German sovereignty as a far easier matter than in reality. Scarcely had the battle begun, when the leader of the rising, Chief Kirota, was slain. Such confusion came upon the ranks of his followers, that they gave up all further resistance and fled to the hills. This rising was of the greater moment for the missionaries since Kirota had been friendly disposed and the battle took place in the vicinity of Ipyana. The very neutrality of the missionaries served to cool the friendship of the Bakonde. They withstood all representations and held to the idea that the missionaries had made common cause with the officials of the colony. The attendance at the services in all three stations fell away. When the missionaries undertook a tour

through the villages, the people sought to shun them. The old familiar intercourse was rudely disturbed.

Other trials followed almost simultaneously. Through the carelessness of the employees at the station Rungwe, a fire broke out that involved the loss of the domestic animals and of considerable stores of grain. Hail-storms and a plague of locusts ravaged the land. Sickness and death entered the ranks. The climate of the lowlands and in particular of Ipyana disclosed itself as most unsuitable for Europeans. In 1896 the missionary Ledoux, and in 1897 and 1899 the wives of Haefner and Adolf Stolz, who had come out only in 1898, fell victims to fevers. The first named had been in the land scarcely three years and the wives of his colleagues not so long a time. These frequent deaths would have led to the abandonment of the station, had it not been for its value as an entrepot near the lake and had not the survivors been reluctant to abandon the dense population in its vicinity. But steps were taken to insure frequent furloughs to the more salubrious mountains.

Nevertheless, in spite of all losses and drawbacks, the mission had steadily been gaining ground. The provisional houses of the first days were replaced by buildings erected out of more durable materials, the missionaries having taught the natives how to form, dry and burn bricks. For sanitary reasons the new houses were for the most part built in two stories. For provisions the stations were no longer dependent on the produce of the people.

A firm basis having been established in Kondeland, it soon seemed advisable to press forward towards the north and northwest, an understanding having been arrived at with the Berlin missionaries and the government having signified its consent. A special incentive came into play in this connection. Already in the early days of the mission among the Bakonde, reports came of a powerful "sultan" who resided a number of days' journey to the north of Rungwe. This mighty chief, Merere, also made his propinquity apparent in a most unwelcome manner. He undertook a raid through the land, without, however, directly

touching the mission-stations. It was, therefore, determined to beard the lion in his den. The first to come into personal touch with this savage chieftain was Superintendent Merensky, of the Berlin mission. He found Merere's village, Utengule, that is, "Without Care"—"Sanssouci"—lying on the plateau which extends from the highest part of Kondeland towards the north and northwest. Here he came to know one of the largest native villages in German East Africa. From his intercourse with the Arabs, Merere had appropriated to himself the proud title of "sultan" and was an African despot who understood to rule his subjects through the power of fear mingled with respect and to fill his neighbors with the dread of his name. At his public audiences a stiff ceremonial prevailed. On such occasions he surrounded himself with his "great men" and no one was permitted to address him directly. What a stranger desired to say to the "sultan" had to be conveyed to one of the "great men" who in his turn passed it on to his neighbor, and so all along the line, till it reached the "chancellor," who imparted the message to the chief himself. Merensky's visit was only a ceremonial interview, intended to prevent hostile relations to the two missions.

In the spring of 1895 the missionaries Richard and Kootz proceeded to Merere's residence, Utengule, in order to negotiate for land on which a mission station might be founded. The government officials had given the savage chief a hint that the two strangers were to be received in a friendly manner, and this no doubt contributed to lighten their task. The stiff ceremonial of the dusky court was rigidly preserved. After the purpose of the missionaries had been set forth a general discussion followed, in which each of the "great men" participated and spoke out his mind. Finally Merere, who had been given sufficient time to reach a conclusion, thanks to the ceremonial and the debate, expressed himself as follows: "My councillors, this stranger, our friend, has come hither in order to settle down near us, to teach us and our children and to make us acquainted with the Word of God. He asks for permission to build here.

Can we say 'No' to him, since the great lord in Langenburg, our friend, whose people we are, has sent him to us? I think not. Rather we will be glad that it is so. What do you say to this?" Once more each expressed himself, and affirmatively. Merere then turned to the missionaries and said: "You have heard. I and my great men rejoice that you have come. The land is yours. Look around and build where you will; it is all yours." And then turning to Richard, "I and you are masters. All the people are ours."

The site chosen, an elevation standing free by itself in front of the village on the high plateau, appeared a convenient spot. In front of it the land gradually sank to the north. The view swept over a wide and in great part bare, rocky, sloping surface. The streams flowed northwards, the sources of the Ruaha, which empties into the Rufidji. To the northwest the streams find their way into Lake Rukwa. The erection of the first provisional houses followed very speedily. But although the missionaries did all that they could with a good conscience to preserve the favor of Merere, it before long appeared that his friendly and liberal speech had been a mere form and that he had been moved by other than disinterested motives.

Utengule was not the original seat of Merere and his tribe. That lay to the northeast on the Ruaha, whence he had been driven by the Wahehe and had pushed like a wedge into the lands of the Basafwa. Now he planned a campaign against his old foes, the Wahehe, and desired the assistance of the missionaries in this campaign of revenge and plunder. For this purpose he sent for Richard, who found him lying on an ox-skin in the inner court-yard of his citadel, warming himself in the sun, and surrounded by a number of his "great men." Richard sought to make clear to the savage chief, that a servant of God and a messenger of peace must hate war, especially a war of aggression, which was meant to promote plundering and murder. The chief himself, if he wanted to be a servant of God, must love peace and spare the lives of men. But this was far from being in accord with Merere's way of thinking. On the contrary he spoke

of victory and revenge on his foes. "Victory?" asked Richard. "How do you know that you will be the victor? You may be defeated and may fall in the fight. If that takes place, can you come into the presence of God and be regarded as one who has done His will?" These words the interpreter was unwilling to translate; he feared the wrath of Merere. But Richard insisted on it, and he did so. Merere at least outwardly controlled his anger and replied that he would not fall but would conquer. In fact he demanded of the missionary that he should pray for his success and safe return.

From this hour friendship was at an end so far as Merere was concerned. The war began. But its outcome was a complete defeat. Only a speedy flight enabled Merere to throw himself into Utengule and there stand on the defensive. Now the situation of the missionaries on their hill was a most serious one. If the wild, thievish and bloodthirsty Wahehe pursued Mehere and took Utengule by storm, they would probably mete out to the missionaries a terrible fate. But the Brethren remained steadfast at their post and took refuge in prayer. And the unexpected happened. The Wahehe did not pursue Merere, but took their way to the south, to fall upon the tribe of the Wakinga, with whom they also had a long-standing feud. The missionaries were safe, God's hand being over them. But Merere's hostility was deep set.

Their request for permission to hold services in his village, he denied as often as it was made. At every new request he found a new pretext which made it impossible to carry out the purpose of the missionaries. At length in a public audience Richard sought to make him feel that he was responsible for the loss that would accrue to his people. "God demands the souls of your subjects from you; woe unto you if you refuse to give them to Him." The "great men" were paralyzed with fear. But Merere rose and left the place in silence. But it soon appeared that the mission station was tabooed for the people. No one came near it. No one brought the missionaries food for sale; even their

medicine, that had been very much in demand, was no longer sought. All intercourse was cut off. The old mother of the chief, a poor blind old woman, who suffered much from her eyes and had gratefully received the visits of the missionaries, no longer dared to send for their salve that had eased her pains.

Yet another attempt of Richard to reach the hard heart of Merere proved equally vain. He would indeed not admit that he prevented the intercourse of his people with the missionaries, but laid it all to the blame of the field-work that occupied them. But he closed with these words: "The great lord from Langenburg has been here and he did not speak as you speak. Arabs and other whites have been here; no one speaks like you. You speak of God's judgment and of death. Amongst us it is considered improper to speak so. You have never seen God, how can you speak about Him? Among us we call such persons sorcerers and liars. And such an one are you. See to it that you begone, and go back to the place whence you came." These words were spoken in an outburst of rage. But all who were present assented to them. The missionary was dismissed.

And the Arabs, Mohammedans, who had homes in the village, saw to it that the anger of Merere did not die down. For they soon recognized in the missionaries their natural foes. Indeed for years after they manifested unyielding opposition. Once when the missionaries expressed the wish to purchase a piece of land in order to extend the small patch which they had begun to cultivate, it was in vain. The Arab, who owned this neighboring plot of land, would part with it for no sum of money. In fact, it was reported to the missionaries, that he had a loaded gun at hand in readiness to shoot them if no other means succeeded in preventing the sale.

It was therefore not possible to reach Merere and his people, the Sango tribe. Therefore the missionaries turned their attention to the original people of the region, the Basafwa, who lived scattered here and there, half in hiding. Some of the Basafwa were willing to work for the whites.

They even brought lumber from distant ravines. They were willing to learn the art of brick-making. With these new work-people morning prayers were held daily. On Sunday they were assembled for services. About a year after the founding of Utengule Richard paid a visit to Germany and Kootz was left in Utengule alone with his wife. Relations with Merere were by this time slightly better, but he still remained hostile to the Gospel. A small chapel was erected beside the mission house. On Sunday a flag waved over it as a sign that service would be held, and this signal was not in vain. Every Sunday the missionary saw new faces. Gradually Sango people also came. The "great men" of the village were still absent, and for the most part the congregation was composed of the shy Basafwas and of Banyika, who had also been attracted by the possibility of earning wages. By Sunday Exaudi, 1896, the little chapel was crowded. At last the ban had been broken after so trying a period of waiting. Christian charity had won the day. The barriers of suspicion and reserve and smothered hate had been broken by carrying into practice the teaching of the parable of the Good Samaritan over against a very pitifully afflicted Safwa man. One Sunday a boy had appeared and begged that the missionaries would come to his father, who lay in misery from a bad wound in the leg. Richard had returned with him to his home in response. The village to which he had been led was distant from the station two and a half hours' steady walking. The wound was such that it would need daily care. So the proposal had been made, that the man permit himself to be carried to the station. It took six strong men to accomplish this, and for their services they had required pay. But the man had been established in a hut on the land of the station, where his wife helped to nurse him. This manifestation of Christian charity, as the man gradually recovered, thanks to intelligent care, had broken down the barriers.

Now progress began to be made, even if at first slowly. A school was opened in which some lads of the vicinity and the workmen from a distance were instructed. Out of the

ranks of these came the first applicants for baptism. When in March, 1897, the news came from Rungwe, that the first baptisms had taken place there, it stirred the young people. Two young men begged the missionary: "Instruct us; we want to follow Jesus." They were known to be earnest, diligent young men. They stuck to their desire. After thorough instruction it could be fulfilled in June. It so happened that the first bell had been received at the station, and therefore it was determined to combine the consecration of the bell with the baptism of these two candidates. After the bell in tones never heard here thus far had sounded out an invitation over the village and over the whole land, Ndumati and Kubeta received the sacrament, and with it their new names, which they had chosen for themselves: "Guamsakuire," that is "He has sought me," and "Guamyannehira," that is "He has received me."

The tension between the mission and the village, which had begun to lessen in the course of years, was finally relieved in a peculiar manner. Merere, who in time had begun to become half-way friendly, removed his residence from Utergule to Iringa, the chief town of the Wahehe, at the request of Hauptmann Prince. After the proud Wahehe had been compelled to submit to the power of the German arm, their conqueror considered it advisable to humiliate them and place over them a number of chiefs whom he himself selected. To this end he recalled Merere, who had formerly been driven out of this district. By tempting presents he was induced to remove to Iringa, and there nominally have sway over an extensive territory, but in reality to enjoy a shadowy rule as a vassal of the colonial government. On May 13, 1897, he made his exodus from Utengule and took his subjects with him. His former capital soon fell into a heap of plundered and deserted ruins. For the mission this was no great loss. As a whole the Sango tribe had been inaccessible to the Gospel. The hitherto oppressed Basafwa now felt themselves free, and nothing hindered them from giving an attentive ear to the missionaries. To help them forward economically a carpentershop and a shoe-

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makershop were established on the land of the mission. The founding of these branches of industry soon proved to be a wise step. The shoemaking establishment in time not only began to meet the needs of the missionaries but also to furnish foot-wear for the "Askaris," the native soldiers at Langenburg.

Even before the situation in Utengule had been relieved in this manner, plans were laid for the occupation of Bundali and Nyika, the two adjacent regions to the northwest. As in Utengule, so also in the stations in Kondeland a number of tribes were represented among the work-people who had been employed in the erection of the permanent houses. In Rutenganio, for example, the majority were Banyika. As they were one after another baptized the relations of the mission to the neighboring districts increased and the missionaries entertained the hope of bringing the Gospel thither also. With this end in view, after correspondence with the Mission Board, Meyer undertook an extensive tour of exploration through the land adjacent to the German-British boundary in the direction of Lake Tanganyika. A small company of Christian natives accompanied him, with whom he made the best of experiences. Their companionship was especially valuable, because they had many relatives in the districts which it was now desired to occupy. On the part of the chiefs everywhere he received a warm welcome. It would have been an easy task to select sites for eight stations. But for the present only two could be manned. The one lay in the territory of Chief Mwakasinka, in Bundali, most picturesquely situated at a height of more than 4200 feet above sea-level, and promising, therefore, to be all that could be desired in respect of healthfulness. It was high time that the mission secured a firm footing here; for the natural line of communication between Lakes Nyasa and Tanganyika, so far as German territory is concerned, lies through this district, and its fertility appeared sure to attract colonists, especially if facts should substantiate the truth of the rumor that coal was to be found here.

The second site lay in the less naturally attractive Nyika-land, in the direction of Lake Rukwa. Though not so fertile as the mountain slopes leading down to the Songwe, it also held out attractive possibilities, especially in view of the willingness of the fairly populous villages to welcome missionaries. Mbosi on the Nkana was selected and the necessary arrangements were made with Chief Masenga, in order to acquire sufficient land. Here the speech of Konde-land no longer served. It would be needful for future missionaries to raise the Kinyika to the dignity of a written language. Intercourse with Banyika laborers at Utengule and Rutenganio had, however, already given the missionaries some acquaintance with the new speech.

With the commencement of these new posts in Bundali and Nyika in the year 1899 thousands of additional natives were brought within the sound of the Gospel.

CHAPTER X.

METHODS OF WORK.

Successful missionary work requires a very many-sided endowment of the worker. To achieve real success he must himself have first of all experienced saving grace. He must know the Redeemer in Whom he believes and on Whose sacrifice he rests, experience having confirmed for him the truth of Holy Scripture, that there is no other name under heaven given among men whereby men may be saved; but that the Son of God does save both now and hereafter. For without positive and living convictions, and unless he can really use God's Word, the missionary will soon become disheartened as a mere promoter of civilization and culture.

But he also needs the gift of discernment in the knowledge of men and the gift of leadership of men. The missionary to-day is preeminently a leader of companions in labor for Christ, won from among the native converts. He must know how to call forth the latent talents of these evangelists and other workers, how to inform and direct them as the most effective agents among their fellow-countrymen. Other things being equal, he is the most successful missionary, who rather than attempt to do the work of a dozen men himself, can set a dozen men to work and judiciously supervise them. He will exercise a far more efficacious influence over the people than if he consumed himself in the endeavor to be the sole and direct herald to all those who live within the radius of a given distance from his station.

Furthermore, whilst the first aim sought by himself and his native auxiliaries is to bring men to a personal knowledge of our Saviour, in as much as the leaven of the Gospel working from within inevitably affects all the relationships of life, the missionary needs to be a man of wide information respecting all manner of matters. He must have a sound apprehension of the ethical bearings of the Gospel. He needs to discriminate between the merely national and the essentially heathen in the customs of the land where he

serves. If it is comparatively easy to prevent the people from falsely identifying a mere imitation of European dress and usages with the essential requirements of the faith, it is more difficult to conserve what is innocent in tribal customs by infusing into them the spirit of what is essentially Christian. Perhaps it may be required of him to inaugurate or at least develop a school-system for the land of his adoption. He will certainly exercise a formative influence on its social, economic and business life, if under him the people pass from barbarism to a degree of culture. He will assist in solving sanitary problems. Works of mercy on a large scale in times of famine or epidemic must be inaugurated and administered by him. In short, there is scarcely an aspect of the ever advancing well-being of the people, with which he will not be in some degree identified.

But in order that he and his successors may permanently exercise this manifold influence for good, he must found for himself a permanent home in the midst of the people. Hence the need for the mission-station in the wilderness, especially in such a land as German East Africa where conditions of the pre-historic age still existed at the time of the missionaries' arrival.

The site for the station having been selected and acquired by purchase from the chief claiming ownership, and the purchase confirmed by the colonial authorities, immediate needs are met by the hasty erection of a bamboo hut with palm-leaf or thatched roof in African style. Some protection must forthwith be obtained against the glare of the sun and the drenching tropical rains, no less than against prowling lions and inferior beasts of prey. Paths must be cleared to the village of the chief or other neighbors and to the stream whence water is to be obtained. Later wells must be dug or, as at Rutenganio and Mbozi, primitive water-works erected and piping laid to bring the water to the mission-house. Sometimes the erection of more permanent dwellings is attended with peculiar difficulties, as in the case of Mbozi, where clay suitable for bricks was lacking. Here the bricks cracked, whilst they were being dried

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in the sun, and the grass of the vicinity was found to be a very perishable material, quite unsuitable for thatching the roof. Hence the houses had to be built of wood, in spite of the knowledge that ants and borers would speedily do destructive work. Indeed in every case only experience could teach just what sort of indigenous timber best resisted the attacks of insect pests.

When once established the Christian family life of the missionary home in German East Africa, as everywhere in heathendom, became a powerful auxiliary to the preaching of the Word. The steady force of example set forth how family-life should be sanctified through the influence of vital faith and by loving obedience to God's commands.

Whatever theories the missionaries and the home board might entertain as to the respective advantages and disadvantages of a policy of concentration or that of decentralization, however much it might be sought to avoid the system illustrated by the so-called "grant stations" of the South African missions of the Moravian Church, there rendered necessary by the former governmental policy of grouping as many of the natives as possible in "reserves," in Nyasaland it was soon found inevitable that native villages of greater or smaller extent sprang up about or on the land purchased by the mission. The mission-station became the place where many found their sole opportunity of earning what would supply the needs that were newly arising in their lives. Here in return for labor muslins and other prints might be had. Here improved hoes and cooking utensils and other desirable supplies were to be acquired. So huts sprang up like mushrooms in the vicinity of the missionaries. Each mission home became a focus whence the knowledge of effective forms of labor began to radiate; indeed the beginnings of skilled labor in the land were marked by the erection of these mission villages. For by degrees the more steady and skillful men were intrusted with the more important tasks, as overseers in connection with the unskilled labor of the many, as sawyers in the sawpits, as carpenters in the wood-working shop, as masons

and brick-layers. Hundreds of natives began to accustom themselves to steady industry.

On Sunday all this busy activity rests. Need for a primitive house, at once church and school, has been early met. From the African standpoint it appears a matter of course that those who have engaged themselves to the missionaries for steady wages should feel under obligation to respond to the invitation to morning prayers during the week and to the worship on the Lord's Day. Many are indeed but superficial hearers, coming only from politeness and good form's sake. Others individually soon acquire an inner desire to learn more about the truth of God. These are strengthened in their sense of identity with the missionaries by the removal to the station on the part of those who have accepted the message in heathen villages, and who come because they realize that they must live near the missionaries for further instruction and because they have broken with their past. The fellowship of like-minded is essential for them, if they are to successfully resist the temptations inherent in the superstitious usages still observed by their heathen relatives.

Furthermore the home of the missionaries attracts the natives as an educational center. In order that he himself may master their language as the medium through which he shall bring them the Gospel, the missionary in his effort to commit it to writing must work hand in hand with the more intelligent of the people and initiate them into the arts of writing and reading. The two go hand in hand in the process of conquering an unmastered speech. Adults rather than children constitute the first scholars in the incipient schools, and in connection with the hours for instruction regard must be paid to the field-work to be done by the men for their own support. With this the school for adults may not interfere.

In the course of time, as experience is won, a minutely worked out program for the year and month and week and day guides the missionary. He has his hours for Bible study, for preparation for public services, for the work of

translation and other literary labor; for the instruction of the various groups of people, native evangelists, baptized Christians, candidates for baptism, and heathen. Schools have been established for children and others of a higher grade for the more advanced pupils. Primers have been printed and the Gospels and other portions of the Scriptures translated and placed in the hands of the scholars. The more gifted pupils are employed as assistant instructors. It is remarkable what rapid progress is made. Six years after the founding of Mbozi Bishop Hennig at the time of his official visit in 1905 can write: "The school has one hundred and seventy names enrolled; there were one hundred and ten pupils in attendance when I inspected the work. Instruction is given in Biblical history to the children and candidates for baptism. This lasts half an hour and is followed by lessons in reading and writing. The latter is attended by old and young, men, women and children, who are grouped in seven divisions according to their proficiency. The afternoon is devoted to outdoor work. Three classes occupy rooms in one of the old mission-houses, the rest gather under the trees. Books, slate and pencil are the property of the scholar; this speaks well for their interest in their studies, for school materials are very expensive, since most of them must be obtained from Europe. The examinations were very satisfactory. About forty are able to read the Gospel according to Matthew, the only part of the New Testament which has so far been published in Kinyika. The Banyika are undoubtedly a talented people. In the upper class we found a boy of eleven years sitting among men. He began to attend school early this year and can now read quite well. Among the compositions was one on Field-work, which Brother Bachmann translated for me. The preparation and cultivation of the ground were lucidly explained, as also the system of dividing the work among the men and women."

Cooperation with the missionaries in connection with the work of translation affords excellent intellectual exercise for the Christians. He who entered the church at Uten-

gule on a certain day in the middle of the year 1910 might have thought himself in a school; for there before a large black-board stood the missionary, Kootz, with his people grouped in front of him. On that black-board he had written his translation of a hymn into the Kisafwa, and the people were now busy reading it aloud. But on the second reading they came to a sudden pause. In reply to his question: "Why don't you go on?" there came the reply: "Because our mouth refuses to say something that is written there." Ah, here something is at fault in the translation. The mistake must be removed. Now begins eager debate, as to what may be the correct expression. At times the disputants wax quite hot. But that only testifies to their zeal. The work of amendment is persisted in until at last all say: "Now we understand it." By such a process a small hymnal of thirty-nine Kisafwa hymns has arisen. Copied out by the Christians, this hymnal, which also contains the litany for Sunday morning and litanies for baptism, is now in regular use at this station and its filials.

Gradually the village that has arisen in the vicinity of the missionaries' home assumes more and more distinctively the characteristics of a *Christian* village. The monogamous marriage renders Christian family life possible. By degrees various customs of the past are sloughed off and disappear as incompatible with the new faith, though the missionaries steadily avoid the tendency merely to Europeanize their converts. Yet with the entrance of culture into the life of a primitive people it is inevitable that much must change, even in connection with the furnishing and structure of their homes. The pen and the book demand a table and chairs or their substitute; nor dare the hut any longer remain without light save that which streams in through the open door, a window must be contrived.

Sunday observance is early introduced, and the passage of the year is marked by the observance of the chief of the Christian festivals, Advent, Christmas, the Holy Week, Easter, Pentecost. Perhaps on their own initiative, or in consequence of a mere hint of the missionary, the Harvest

Festival becomes an annual institution. Marriage is celebrated in Christian fashion. The obligation to support the spread of the Gospel finds acceptance. Church contributions begin to be brought and fees are paid for the education of the children. Attendance at the school becomes obligatory for the children of Christians and for those whose parents reside on the land of the station. In the colony at large compulsory education is not yet ordered by law.

Of peculiar importance for the furtherance of the converts in personal experience and experimental Christian knowledge is the detailed private conversation which the missionaries have with the communicants prior to each celebration of the Holy Communion. Many a time such an occasion becomes one of special joy, as the deepening understanding of the Christians comes to light. Much self-mistrust and childlike simplicity of faith is met with, though secret sins are also disclosed. Often this opportunity for close examination into the spiritual state of the incipient congregation is a time of blessing for the missionary himself. His sense of personal responsibility is deepened, as he perceives the confidence reposed by the people in the insight and Christian maturity of their teachers.

Prior to Easter, 1899, for example, Niganile of Rungwe was one of three members who expressed no desire to come to the Lord's table. When Meyer sent for him and asked him why he had not announced himself, he replied, "Of late I have been thinking, whether I had committed some unknown sin. My leg will not heal properly and constantly pains me. And as I got no rest about it in my mind, I thought I ought not to go to the Holy Communion." "Do you murmur against God, because your leg will not heal? Are you angry with God?" "No, I do not do that, but I have my thoughts as to why it will not heal up." "Then you are really looking for sin in your heart?" "Yes, that is so." "And are you looking for it prayerfully, as in the sight of God?" "Yes, I ask Him to enlighten me." "Are you not conscious of any sin?" "No, but perhaps there is some sin after all. I cannot tell." "Then the Lord has not

made it known to you?" "No." "Well, then, let me tell you something. Our chieftain to-day sends forth the following message, 'My Supper is prepared; come, for all things are ready.' What are the people to come and do?" "They are to come and eat." "And when they have eaten, what then?" "They will be satisfied." "And what will they obtain?" "Strength." "And?" "New life." "Yes, and all that is His. What more will He give us?" "Wisdom, righteousness, light and insight." "Yes," said Meyer, finally, "He will give you light. Well then, Niganile, you are unable of your own self to see whether or not you have committed a certain sin; you need light and Jesus offers to give you light. Now, since Jesus invites you to come, and says, 'Come and eat, enter into special communion with me, and receive strength and light,' dare you say, 'No, I can not, for I do not know whether or no I have committed a certain sin; I have no insight in this matter, I must wait until I get the necessary enlightenment?' Go home and consider what answer you will give your Lord." The same evening and the following Niganile returned to Meyer and said he believed the things were as had been told him, viz., his leg trouble, which had first brought him to Jesus, was intended to continue as a reminder that he was subject to death, and also as a constant reminder of Jesus. He was now quite prepared to partake of the Lord's Supper.

Evangelical missions the world over seek to place the Word of God in the hands of the people as soon as possible. In Nyasaland it is hoped that the various dialects in local use may be reduced in number to four for purposes of church and school. The Kinyakusa speech of Konde has been raised to a written language especially through the work of the Berlin missionaries Schumann and Nauhaus, who prepared a grammar of it and devoted much time to literary labors, so that already in 1899 the first three Gospels, Stories from the Old Testament and some of the Psalms were published in the Kinyakusa tongue. The Hymn-book for the Konde country that was printed in 1905 owed its origin to missionaries of both the societies. Pro-

fessor Meinhof, then of the Oriental Seminary of Berlin and now of the Colonial Institute in Hamburg, and Haefner, of the Moravian Mission, produced one of the three primers now in use. The former director of the training-school at Rungwe, Klautzsch, who was compelled by ill health to leave the field, in 1906, continued to serve the mission after his return by co-work in the revision of the translation of the New Testament originally made by Nauhaus. This revised version was printed by the Bible Society of Prussia in 1908. Traugott Bachmann prepared for the Nyika district a Primer and a Translation of the Gospel according to Matthew, which have been printed, and the translation of the Gospels according to Mark and Luke, as well as other portions of various books of the New Testament. The latter as well as a hymn-book containing 50 hymns and also various liturgies for baptism and for Easter, as well as a catechism, await publication. Similarly a mass of kindred literary material already exists in the other dialects including that of Kondeland.

Such literary products possessed a special value for the training and preparation of the native evangelists, who already at an early stage of the mission began to lend important aid in spreading the message of the missionaries. If it indicated a step in advance, when the people apprehended, that it was not needful to live near the missionaries, in order to become a Christian, still more so was this the case, when the obligation came to be realized, that each and every Christian must pass on to others his knowledge of the way of life. Native Christians first of all accompanied the missionary on his preaching tours, to translate for him when necessary, and to add a word of independent testimony for Christ as personal knowledge and experience deepened. By degrees the more competent could be assigned to serve a circuit independently, the rule being invariably that they should go two by two for mutual support. In a land where each European missionary is responsible for bringing the Gospel to many thousands, and in particular under climatic conditions like those of equatorial Africa, it soon became

evident, that if Nyasaland is to be won for Christ no small part in the conquest must be taken by the Africans themselves. Gradually this form of agency assumed more and more system. Tours were undertaken according to definite plans. Hopeful points received stated visits. Native chiefs were induced to erect bamboo huts at these centers for the purpose of school and worship. A training-school was established at Rungwe in 1903, where promising evangelists were prepared for both educational and evangelistic work. In time out-stations thus arose, where approved assistants could be permanently stationed. Meanwhile the evangelistic tours were prosecuted with more and more system under the control of the missionaries. In proportion as this work called the men employed away from their homes and rendered it impossible for them to provide for their families in the former manner, fixed allowances were paid them. Regular seasons and courses of instruction were planned. It was required that the evangelists enter their experiences in their diaries and make periodic reports to the missionary that he might the better direct and control their activity. For the most part they are young men. In Nyasaland comparatively few converts have been won of an age beyond thirty years. The old men find it difficult to break with the cult of their ancestors, whom they expect to join in the spirit-world. It is of interest to listen to certain of the evangelists, as they render an account to Bachmann, after a tour or two.

Ukasime conducts weekly services and holds school in two villages, new centers, where work was commenced only eight months ago. He can not report a longing for God's word. The chief holds aloof; but a number of people attend. One old woman wept for joy at hearing the tidings of salvation. He has fifty scholars, of whom thirty attend regularly. Waluseshelo reports sixty scholars at his outpost. Many attend his services, but only seven or eight seem to be in earnest. At another of his posts thirty come to school. At his own home, Umpela, there is zeal to learn the Word. Six are being instructed for baptism. A num-

SCHOOL IN RUNGWE.

ber of his pupils can now write as well as he. Wavwila tells of difficulties at his home, Isulalu. Very many come on Sunday and are attentive, but do not carry out what they hear. Most of his eighty scholars are regular, and many equal his own attainments in the art of writing. Some are being instructed for baptism. He has no less than twenty-five preaching places, where he itinerates with varying success. Walusangu, whose home is Mbozi, visits Ijenga; he is discouraged, so few come to hear what he has to say. Yet, when he gave notice of his intention to go to some more responsive spot, a number of young people besought him not to do so. He has nineteen scholars. Walusangano has thirty-one places to visit, and as a rule is much encouraged. Such a desire to learn to read and write has been aroused, that at one of his places a certain young man bought a primer and slate and taught himeslf by interrogating every one of his acquaintances who knew these arts, and made such progress that when later he came to work at the station, he could at once enter an advanced class. Moreover these people inquire what our religion demands of them in its bearings on daily life in connection with their labor in the fields, their hunting, during illness, etc. Walwitho tells how the people come gladly to his preaching-place, Mwembe. If they are busy in their fields, they say, "Our work can wait, come, let us hear God's Word." But the chief keeps aloof, and says, "I dare not neglect the prayers and offerings to the departed. God is for the younger people, not for the older." About Iledje the people are clamoring for a school. Of themselves they have instituted Sunday observance and have given up certain immoral dances. They allow their young women more liberty in connection with their marriage choice. But, when Bachmann was there with the evangelist Nsajigwa, he felt constrained to tell them plainly that the personal Saviour was more important than the schools or a religion made up of mere observances, however valuable the former and proper the latter. Mukoma is in charge of the evangelist Ambilishije, who has been hindered much by illness. However, the services at Mukoma's vil-

lage have not ceased on that account. Tjisumbi, a son of the chief, who can read and possesses parts of the Scriptures, has statedly gathered the people for the hearing of God's Word. The chief attends these readings of his own son, but is battling with his convictions. His councillors and his wives are trying to keep him in the old ways. Some time ago a woman attracted much attention by her professing to be able to bring rain and to cause the fish to swarm in the rivers. When she came to Mukoma, claiming a desire to cause rain, he had her driven away, professing to regard her as mad. But later he yielded to her offer to provide fish, and suffered her to set about her conjurations. Among the rest she required that the people should sweep their homes, as a sign that they looked for some great thing. Moreover they should weave fish-baskets in expectation of the great catch. The chief went to see how his children would act, since they are inclining to Christianity. He found his daughter sitting in her door-way, and asked why she did not sweep her house: "Did she want no fish?" "Yes; but I will sweep my house when I have a mind to, not when that woman gives orders." His son, Tjisumbi, was trimming the handle of an axe. In reply to the question, "All the people are weaving fish-baskets; why are not you?" he said, "Father, not to-day. I will do that when I wish, but not when this woman commands." In reality the sequel brought the boast of the poor woman to naught.

The diary of Walutungamo notes the following: "One day we came to a village of Mwaluvanda, but found only Munolima, one of the councillors of the chief at home. Here we stayed over night. Munolima asked us, 'You men, you are on the go without resting; what is your occupation?' We replied: 'Honorable father-in-law, hear us; we will tell you.' Then we related the story of the creation. To that he remarked: 'That has been told us already by Nsombwile. But the Europeans also die; after all God does not help.' We naturally agreed with him that the Europeans also die. 'But,' we continued, 'there are two kinds of death. Those who die without God go to destruction; those who die with

God, go to everlasting life and arise again.' This we sought to make plain to him by an illustration: 'Is not the maize and every seed now as if dead, since the rain, the father of the causing to spring into life, has not yet come? When the rain comes, all that now seems dead will arise in life.' When Munolima heard this, he was astonished and sighed, but said nothing."

Through this evangelistic activity, and the erection of schools and simple chapels the net of the Gospel is being more and more widely cast. Individual candidates for baptism, who prefer to remain in their old districts instead of removing to the station or its vicinity, come to the outpost for instruction. Gradually this place also takes on itself more and more definite characteristics of a Christian village. Occasionally on great festival occasions, the converts, who have been baptized not at the central station but at the out-post as a testimony to the surrounding heathen, pay a visit of a shorter or longer duration to the center itself. And thus whilst no principle of centralization is insisted on, but rather one of diffusion, the mission-station becomes a city of God set on a hill. Its light shines forth far and wide.

CHAPTER XI.

HINDRANCES.

In the nature of the case the propagation of the Gospel always has involved and always must involve conflict. Our Saviour said that He came not to send peace on the earth but a sword. The seventy, whom He first sent out, did not everywhere meet with a welcome reception. There arose occasions, when they had to shake off the dust from their sandals as a testimony against those who deliberately hardened their conscience against the offers of God's grace. When the great apostle wrote of the great and effectual door that was open to him in Ephesus, he had to add that there were many adversaries. The history of the early Church is the story of a two-fold conflict, against outspoken foes, who had recourse to all manner of weapons, and against internal agitations caused sometimes by a seeking to amalgamate essentially unchristian systems of thought with the fundamentals of the faith or by an insidious relaxation of the demands of Christian ethics.

Missionary undertakings may be expected to reflect the experiences of the early Church in various ways and for more reasons than one; for the inner experience of human nature the world over will ever substantiate the conclusion reached by the apostle Paul, whose self-scrutiny led to the verdict: "I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

The conflict against the power of evil and the aggressive attack on the strongholds of Satan in the heart of the individual and in the tribe or race is rendered particularly difficult in a region of intense heat like equatorial Africa by the fact that as little can the individual missionary ever and always be at his best, as can he guarantee unbroken activity for a long period of years after the language of the people

has been mastered and their customs and mode of thought have come to be thoroughly understood by him. Climate works as a hindrance of the first order. Dysentery, malaria, black-water fever, with all manner of sequelae, not the least common of which is enlargement of the heart, render the most consecrated worker physically unfit for weeks at a time. The oppressive heat produces headache, and affects the nerves. The most placid disposition may become irritable. Memory is weakened. Energy is sapped. Often death enters the ranks. Georg Martin died in 1892, Jean Ledoux in 1896, Christine Haefner and Agnes Zickmantel in 1897, Helena Stolz and Rudolf Wagner in 1899, Anna Boehme in 1901 and Lydia Meyer in 1907. Furloughs necessitated by poor health interrupt plans for work. It might be that physicians forbade a return from furlough: Richard and wife must remain in Europe in 1903, Klautzsch similarly in 1906, Giersch in 1908 and Haefner in 1909. Nor can even the construction of mosquito-proof houses and the establishment of a sanitarium in Kyimbila guarantee that this experience will not be repeated.

But quite apart from the difficulties of climate with which Europeans have to contend in Equatorial Africa, the years soon began to show, that the propagation of the Gospel involved and must involve conflict with powers of evil even among the children of nature in Nyasaland. These black-brown figures with harmless-looking happy faces are not always the good-natured and innocent folk they at first acquaintance may appear to be. Behind and beneath the apparent good-nature of these people lie boundless selfishness and measureless self-righteousness.

Selfishness often gives the key to the heathen character. There seems to be a striking lack of disinterested affection. The sense of personal obligation is very slight. It is possible for a "boy" to have been in the service of a missionary for years and to have experienced much kindness at his hands, and yet to enter the service of others without the least token of regret, if only higher wages are obtainable.

that he may the sooner purchase a cow for himself. When Jansa in connection with his medical missionary work desired his "boy" to assist him in his work of dressing wounds, or in boiling and bleaching bandages, so that they might be used again, he met with a point-blank refusal; for it is entirely against native custom for any one who is not nearly related to the patient to have anything to do with his bandages and the like. There seems to be absolute inability to appreciate the fact that the missionary busies himself with these cases that are often disgusting in their nature out of mere pity and Christian charity.

Apparent friendliness may serve to mask impudent falsehood and the basest mistrust. If many readily manifest an accommodating spirit, yield to the missionaries and listen to them, it does not always warrant the inference that they do this because they have confidence in the messengers and are ready to accept their message because convinced of its truth. The explanation may really be found in their superstitions. Perhaps at first they see in the missionaries not ordinary human beings—in particular where they have not yet come in contact with whites—but rather higher and supernatural personages. The superiority of the representatives of the white race has made an impression of this sort upon them. Fear of the magic with which they imagine the new-comers are equipped, has caused them to give way to the strangers. And this conception is nurtured by their own witch doctors. These old-time religious guides of theirs prefer at least at first to work against the missionaries in underhand ways, rather than come out openly and boldly as their opponents. The opposition thus developed may, however, be all the more effective because of its quiet and secret nature.

As a matter of fact there rests upon the people a dull lack of readiness to respond to appeals. Whereas among many another race calamity, sickness or the approach of death frequently softens the heart and renders the individual in question receptive, amongst the people of Nyasaland exactly the opposite may result, and heavy, numb indifference be

manifested. "If I die, I die." "God hates me, and therefore strikes me dead. What can I do?" The suggestion that God has visited such an one with trouble in order that he may prepare for his end and turn to God in time, falls on deaf ears. Indifference, ridicule and laughter may be the response to the message of the missionaries in days of health. The invitation to come to the mission-station and learn of God will meet with the reply, "Yes, we will come. But we are cautious. We will come. But just when—we do not yet know."

Often, when it is plain that better knowledge begins to dawn on the mind, and the conviction is half entertained that some day a change must be made, the might of custom, the power of habit and the sway of usages inherited from the fathers, or the influence of personages who set the tone smothers every stirring of conscience. Thus it comes that the converts have been won on the whole from among the comparatively young and not from the older generation. Least of all do the petty chieftains really surrender to the truth. Even when half persuaded, they are apt to hold back. In their priestly capacity at the head of their several clans, they feel responsible for the maintenance of the religious usages that are supposed to condition the blessings of fertility upon fields and groves and cattle by securing the good-will of the spirits of their ancestors to whom they direct their intercessions. This new religion may do for their children, they may even admit; but *they* dare not break with the bonds of ancestral custom. Indeed the more definitely and clearly the demands of the Gospel are put, the more fully is the conflict between the bad old past and the renewal of life realized by the people themselves. Said an old chief to the missionary at Ileya: "Do you know that we have not the strength to change our ways?" Love of their native beer, the inclination to sexual immorality, the tendency to dissolve the marriage bond on slight pretexts, untruthfulness, selfish greed in connection with the ownership of cattle, that treasure for the sake of which they will stoop to all sorts of wrong-doings; superstition, with the readiness to

have recourse to the services of the witch-doctors, especially in times of sickness—these are some of the things that bind them down and fetter them to the old, evil mode of life.

Polygamy stands out as one of the chief hindrances in the way of an adult man's accepting Christ. Quite apart from the fact that woman purchasable for so and so many head of cattle, can not attain the position in family life that should be hers by right, polygamy renders Christian family life impossible. Yet here as in other lands where it exists in connection with the social usages and economic arrangements that have rooted themselves for centuries, the man is often loath to dismiss all his wives except one as a condition of baptism. They mean so many hands to hoe his cornfields. When placed before the alternative, too often baptism is rejected. Polygamy, however, serves as an obstacle to baptism for yet another reason: If the candidate first dissolved his polygamous unions except one, the last state of the wives now divorced, who have possibly moreover in the mean time really become attached to him, would be worse than at the first. Having no protector, they would be cast adrift, placed in an anomolous position as overagainst the social and economic usages of the people. An immoral life might be their only recourse. Hence in not a few instances men under conviction of the truth have declined the decisive step involved in baptism, because apparently really unable to break with polygamy.

The demoralizing effect of polygamy upon womanhood is in part to be accounted for by the fact that the parents of a girl may bargain her away long before she has reached an age when consent on her part may be predicated. And at that she may be sold under conditions that involve essential immorality. For example a five year old girl may be sold to a man, who already has adult children. The actual marriage does not indeed take place. She remains with her parents till she is twelve or thirteen years of age. Nevertheless she has been sold. She is the property of her aged husband. Possibly before she has become a part of his household, she fancies a younger man and elopes with him.

Or she is carried off by a younger man. This gives rise to endless feuds. Or there is a man, who has long been a grandfather. He has five or six wives already; but this does not prevent him from adding to these an additional wife in the person of a girl of twelve. His own daughter of a similar age he will give to a man yet older than himself, because the latter can pay for her with several desirable cows. If the girl objects, she will be brought to her husband by force.

Most difficult of all is it for the chiefs to break with the past. Their people will not permit it since they represent the incorporated traditions connected with the olden faith and cultus. On the death of the blind old chief Zumba early in the year 1910, his twelve year old son was chosen in his place, an intelligent, bright lad, who had been attending the mission school at Ileya. But the "elders" of the tribe gave no peace, till he left the school, on the plea that a chieftain dare pray only to the ancestors. This was especially owing to the influence of the vice-chieftain, an old man named Shimamule, who had ever manifested consistent opposition to the Gospel. Among the rest he had for a time refused to allow the native evangelist any land where he might cultivate what was necessary for his own support. Indeed poor Andipije would have been helpless in this respect, had not Kruppa made energetic representations.

In making up a list of the hindrances with which all evangelical missions must contend in German East Africa, a place must be given to Mohammedanism. This place will as a rule be more or less prominent in proportion to the nearness of the stations to the sea-coast, where the Arab slavers and traders have possessed influence for many decades, if not for centuries, or to points in the interior like Tabora and like Ujiji on Lake Tanganyika, long ago important in connection with their caravan traffic and their transportation of ivory and slaves from the Congo State to the Orient. At its commencement the Nyasa mission felt the hostile influence of Islam only in a secondary and more remote manner. But a new factor with which the mission has had to reckon more frequently in recent years is the bad prestige of individuals

who, on their return from the coast or from working in connection with the construction of the railway, seek to counteract the advance of the Gospel by means of their pretended knowledge of the world. As in other parts of the colony so here, these returned travelers, who have come in contact with the Suaheli, drop foolish remarks like the following: "The time of the Europeans in the land will soon be at an end. The Emperors of Germany and England have received their powers from the Sultan of the Mohammedans, and the time he has allotted to them will soon be up." It needs no great insight to discern that the source of the wish that is parent to such thoughts is Mohammedan. There can be no doubt that the next decade will witness an intenser contest with Islam all through Equatorial Africa. Its influence is steadily and stealthily advancing into the interior. So far as Kondeland is concerned, the lowlands about Mueia and Ipyana, and the valley of the Songwe present the chief theatre of direct Mohammedan opposition. But its approach is so insidious, that it may have really more than half assumed control of the mental and spiritual attitude of whole districts, before the missionaries are aware of this. Certain it is that the entire coast of German East Africa stands under the sway of Islam. In the harbor towns mosques are a common sight. For two or three days' journey from the coast the indigenous population has gone over to the false faith in large numbers. In the interior isolated Arab and semi-Arab colonies, in Tabora and Ujiji and along the line of the railway that is rapidly being constructed from Daressalam to Tabora, constitute at present the fortresses of the religion of the false prophet.

Without question Mohammedanism constitutes a dangerous foe of the Gospel, one whose advance must be opposed by all means that are at disposal. Possessed of great capacity of adaptability, accommodating itself easily to the original Animism of the African peoples, it is ceaselessly active in its efforts to proselytize and does in fact offer the African heathen something better than what he hitherto possessed. Here its strength is twofold. On the one hand

MISSION HOUSE, MUEIA.

it does actually satisfy higher religious needs, in that it presents to the Animist the conception of the one God, who rules the world, and on the other hand it does raise the African to a higher state externally, in that it affords him in a limited degree an educational means of widening his mental horizon. Whereas it appertains to the essential nature of heathenism, that its adherents are kept in a state of dread and fear, Islam can undertake to produce an inner sense of repose, consciousness of security and assurance of safety under the protection of God. It does reckon with these inevitable longings of human nature and through its teachings of a sensuous paradise laid up for the faithful offers to the Bantu a concrete aim in life, which he is capable of understanding. Furthermore for him there is something specially attractive in its preaching the brotherhood of believers. By his conversion to Islam and through his becoming a fully qualified member of this great international religious organization—an organization as characteristically that of the man of dark skin as Christianity is the religion of the whites—he has socially everything to gain. Previous to his conversion to Islam, the Arab, formerly hated and feared by him as a slave-hunter and slave-trader, regarded him as an unclean dog. Through his admission to the ranks of the "Faithful" he obtains the proud consciousness of having attained admission into a brotherhood that knows no distinction of race, has risen above the humiliations to which he was subjected as a heathen, and has the sense of security which comes from the solidarity of feeling common to millions in Africa and Asia.

Moreover the acceptance of Islam by the African is rendered the more easy by its demanding conditions which may be readily fulfilled by him. Ethically and morally no great change needs to be made in his former views and customs. On the contrary, in the sphere of religion and religious usages great concessions are made to the African proselyte. Indeed his previous superstitions and usages are scarcely interfered with at all. From the "Faithful" it is only demanded that they believe in the existence of a God, in the

existence of spirits, of angels, in the Koran, in the prophets of God, in the day of judgment and in predestination. Among the ritualistic duties primary stress is laid on the obligation to repeat the brief characteristic Mohammedan confession of faith in Allah and in Mohammed his prophet. With this is associated the observance of the stated prayers five times a day, fasting in the month Ramadan, giving of alms, and when circumstances permit, the pilgrimage to Mecca. In his accepting the religion of Islam the learning of the confession of faith plays the main part, from its fundamental significance. This and the acquirement of the ritual in connection with the formal prayers are something new for the African, but also something easily grasped. For the rest, he may remain practically unchanged. Circumcision is readily conformed to. His position in relation to polygamy and to slavery he need not surrender; nay rather he finds it confirmed by the seal of religion. Nor does the new faith require of him in any wise to abandon his belief in spirits and ghosts, in the power of magic and of magical formulas. His reverence for the shades of his ancestors, his fear of demons, his use of amulets, his heathen customs in connection with the healing of disease—all these he may carry over with himself into the new camp. No change of heart, no modification of his point of view, no readjustment of his moral life, no purifying of character is required. And yet with it all, he flatters himself with the idea that through his abhorring swine's flesh and his repetition of the creed of Mohammed, he has become a very superior individual in comparison with his former self, and in comparison with the "infidel" fellow tribesman, whom he now learns to comfortably despise and the "infidel" European, whom he learns to cordially hate. No wonder that Mohammedanism therefore makes an easy conquest of the African. Indeed since the occupation of East Equatorial Africa by Germany and the consequent suppression of the slave trade and the maintenance of order in the land, Mohammedanism has conducted a more aggressive propaganda among the native tribes. It was the representatives of Islam who were responsible

for the terrible slave-hunts and the awful processions to the coast, when in the olden time the living wares brought themselves and the ivory to market. In those days self-interest taught the Arabs to withhold the privileges of their faith from the African tribesman, otherwise the scope of their slave-trade would have been curtailed—for the Mohammedan must seek his slaves beyond the pale of the "Faithful." Now that the black dare no longer be regarded as lawful booty, it is in the interest of Mohammedan aggrandizement to seek to win him as a subject of the Crescent. Moreover the very security afforded by a stable colonial government and the excellent means of communication which this government is establishing have rendered the task of propagating Islam far easier. Finally the Mohammedan's method of doing missionary work is far simpler than that of the Church in the twentieth century. Every Mohammedan is a missionary; every Hadji counts it a point of honor to be a herald; every petty trader, every teacher of the Koran, every Mohammedan holding some minor office under the colonial government does what he can to spread the faith. The name Suaheli and advocate of Mohammed have become practically identical in German East Africa. Hence it is readily conceivable that the approach of the emissaries of Islam and their invasion of a given district will not at once be noticeable. Quiet leavening of the views of a tribe may take place ere the Christian missionary perceives the process. Mohammedanism has no need of founding mission stations, nor of training and sending and maintaining missionaries set apart and recognizable as such by virtue of their office. The emissaries of the Koran require no institutions corresponding to those of the propagators of the Christian faith. Hence an intensive propaganda may be going on and the Christian missionaries may be scarcely made aware of the presence of insidious and bitter antagonists, until a whole village has hardened itself against Christ and proclaims itself for the false prophet. And experience has taught, that the conversion of a Mohammedan presents a far more difficult task than the winning of a pagan, how-

ever low the type of Animism on which his religious cultus has been based.

Unfortunately evangelical missions in German East Africa must reckon with yet another antagonist in the effort to win the native population for Scriptural faith, and that is the counter-propaganda of Rome. Roman Catholic missionary history in the regions now embraced in the German colony antedates the hoisting of the German flag. Roman Catholic missionaries found firm footing in Zanzibar already in 1859, and in 1869 established a settlement on the mainland at Bagamoyo. Their concrete task was a laudable care of emancipated slaves. Moreover the priests pressed forward into the region of Lake Tanganyika as early as 1879, to meet with most active opposition and encounter many difficulties before their settlements gained a secure basis. But the more significant aggressiveness of Roman Catholicism in German East Africa dates from the founding of a missionary house of the "White Fathers" in Trier in 1894 in order to equip workers of this order for special service in this colony.

This laudable zeal would call forth very little adverse comment, were not Roman Catholic missionary methods characterized by a failure to place the Bible in the hands of the converts, with all the consequent traits of a Christianity resting on salvation by works and external religious observances, and were not Rome as a matter of principle consistently aggressive, where evangelical missions have already done pioneer work, utterly failing to maintain such comity as can exist between representatives of essentially the same faith. The land would seem large enough for the division of the task of winning heathen tribes for Christ without collision among the various representatives of Christianity. But Rome with her proclamation of only one Church in which salvation is to be found can not be consistent and refrain from entering Protestant territory. Hence she has divided the whole colony for the purpose of missionary administration into five apostolic vicarates, quite irrespective of the question whether any part of the land remains for the

present wholly untouched by her emissaries or whether entire districts have already been well supplied with Protestant heralds of Christ, and whether evangelical congregations have been built up. In the middle of 1908, as contrasted with the Protestant mission and their 11,655 native Christians, served from 72 main stations by 102 ordained and 50 unordained missionaries and 20 unmarried women missionaries, Rome had at her 67 stations 38,976 native Christians in the care of 183 fathers, 86 lay brethren and 126 nuns.

There can be no doubt whatever, that the Moravian Church took up its missionary work in its chosen region between Lakes Nyasa and Rukwa before the Roman Catholics entered this part of the country. But it became evident before many years passed, that they are specially bent on obstructing Protestant mission work here as elsewhere, and for that reason planned to systematically enclose and confine the Moravian area of operations by the erection of stations of their own on several sides if not within the boundaries of the evangelical work. It is true the government exercises its influence as much as possible in the direction of obviating conflicts between the missions of antagonistic confessions. So for example, when the Roman Catholics sought to open four schools in Hochsafwa and thus hamper the Protestant work in the northern part of that region for whose evangelization the Moravian Church had become responsible the influence of the government was exercised in favor of Herrnhut.

Here were places for the occupation of which Meyer had already been negotiating with the government. Yet the points of conflict in other directions remained. Hence the district-officials were asked by the "White Fathers" in the year 1903 to act as arbitrators in the matter of a clear demarkation of the two spheres of labor in the country lying to the northwest of Utengule. With a view to making advances on their part as well, Meyer and his co-workers consented to this proposal, but made it a condition that its acceptance be made dependent upon the sanction of the two Home Boards in Europe, the Roman Catholic and the Evan-

gelical, and accordingly refrained from work of every description in the territory of the chiefs lying in the sphere of influence assigned to the Roman Catholic Church. Soon however the Roman Catholics occupied anew a station in the immediate neighborhood of Moravian work, which had been abandoned in consequence of government action. It therefore became apparent how little they could be bound by such agreements. True neither Board at home had as yet ratified the agreement. Hence the "White Fathers" might plead they had broken no formal truce. The Mission Board of the Moravian Church had expressed its willingness to assent to a line of demarkation, provided the other party would do the same. The assent of the second party had not been made known. On the other hand the missionaries in the field received repeated messages from chiefs living in the Roman Catholic sphere, chiefs with whom they had been on friendly terms and among whom they had labored years previously, urgently requesting them to take up their activity anew, since the Roman Catholic workers were not to their mind. At the same time these chiefs and their people themselves began to oppose the Roman Catholic mission to such an extent that their workers accused the Protestant missionaries of having violated their promise and of inciting the natives to opposition. A thorough investigation of the affair on the spot by a representative of the government in the presence of the monks and the superintendent of the Moravian Mission, showed not only that the Protestant workers had respected the agreement, but also that the Roman Catholics had lost the confidence of the people. Consequently with the cognizance of the government official public notice was served that the agreement if it ever had held good on the part of Rome was now entirely abrogated. This transpired in 1904.

For several years an unsatisfactory state of things resulted. But in 1909 and 1910 negotiations were resumed regarding the demarkation of boundaries that should separate the Roman Catholic from the evangelical mission in this part of German East Africa. It was proposed that a mutual

understanding should be reached, which should be valid for the space of ten years. To the proposed boundary, arrived at after much correspondence, the Mission Board of the Moravian Church gave its consent in 1910, and at length at the end of the first half of the year 1911, the final acquiescence of the authorities of the Roman Catholic Mission was also received.

CHAPTER XII.

DISAPPOINTMENTS.

In connection with every effort to elevate the degraded and inform the ignorant, it is inevitable that from time to time keen disappointments must be experienced. That is disclosed by the inner history of all philanthropic effort. Mission work in German East Africa has proved no exception to this rule. Not all converts have remained steadfast; sometimes those on whom most attention and sympathy had been expended and in connection with whom high hopes were cherished, suddenly disappeared to seek their fortunes at the coast without a word of thanks for kindness experienced. Not every man selected to be an evangelist has been faithful to his trust; sometimes reproach has been brought on the Christian name by the weak yielding of such a man in the face of temptation. Demas has had his counterpart in Kondeland. Base ingratitude, total misunderstanding of the motives of the missionaries, or the utter unreliability of those in whom confidence was reposed, have sorely tried the Brethren; for example, when the church at Ipyana, dedicated on the Fourth Sunday in Advent, 1900, was destroyed by fire on the following May 14, evidently the work of an incendiary. So, too, when in 1903, the carelessness of the man temporarily placed in charge of the same station permitted a grass-fire to spread to the stable, and destroy with the building the valuable animals it housed, this faithless keeper, having lost his head, made no effort to arrest the fire nor save the stock, but simply ran away. But possibly the experience with the former slave-children already alluded to cut deepest of all, because many hopes had naturally been built upon their gratitude and docility.

The experience may be narrated somewhat in extenso as typical of the fact that the native who is the subject of the missionary's aims, regards the purposes of the latter from a very different point of view and does not necessarily appreciate even the manifestations of most unselfish kindness.

On Nov. 24, 1898, the news reached Rungwe, that Major von Eltz had succeeded in freeing a slave caravan of more than two hundred captives from the Arab slaver Mrosi. But the slaves thus set free could not be sent back to their native districts, partly because it was probable that this would merely mean a transfer of their ownership, with a falling into slavery elsewhere, and partly because in the case of women and children relatives were no longer to be counted on as alive, even were it certain that they could find their way back to their former homes. Hence they had to be provided with new homes in the colony and under the protection of the government. For about half the number such provision had been made. But for the rest, mainly women and children, von Eltz had found no suitable places. It was therefore his wish that the missionaries of the Berlin Society and of the Moravian Church should accept them as wards of these missions. This intelligence came from missionary Nauhaus of Wangemannshöh, and with it the question whether the missionaries at Rungwe were willing to assume the care of a part of this human flotsam and jetsam.

An affirmative decision was reached. How could it be otherwise, when pity and duty combined to urge the necessity of acting the part of the Good Samaritan, and at the same time, there seemed to be prospect that especially these children, being saved from a fate worse than death, and finding foster-parents in Rungwe, would prove especially amenable to the teachings of the Gospel? Meyer happened to be absent at the time. Richard at once set out for Wangemannshöh to receive his charges.

Of the ninety, who were there, only three were men; the rest women and children, some of the latter of very tender years. The husbands of the women had been murdered in the raid of the slavers. Whether the parents of any of the children were still alive, no one knew. Nearly starved and weary to death, they had been brought to Wangemannshöh by the native soldiers of the government. During the first day they could only lie about and sleep for sheer weariness. It was evident that they belonged to a variety of tribes, and

conversation with them was by no means easy. Since the Berlin missionaries by this time had founded two stations and the Moravians only one, the former agreed to take two-thirds of these poor unfortunates, the latter one-third.

With his thirty protegees, among them one man, Richard returned to Rungwe on December 6.

On January 19, 1894, Meyer arrived at Rungwe with his young wife; his colleagues were still single. And now although the newly rescued slaves seemed to have begun to accustom themselves with a degree of contentment to the conditions obtaining at the station, it was necessary to carefully regulate their affairs. Privileges and duties must be weighed overagainst each other. The government had laid down no conditions, when placing them in the charge of the missionaries. They themselves had voluntarily declared that they wished to live at the station under the protection of the white men. Of compulsion, there neither was nor could be any thought. The missionaries, therefore, formulated the following for their own guidance: for the present we will provide for the external wants of these people; but in return we must demand from them a certain amount of work and unconditional compliance with the regulations of the station. Half a year's probation should first of all be arranged, at the close of which an opportunity should be given to all to choose definitely, whether they wished to cast in their lot with the mission. In the mean time inquiries should be made after their relatives, and if any were found it should be left to them to go to these if they preferred. Round huts in native style were built for them on land belonging to the mission. The women should be encouraged to find husbands from among the unmarried men at the station. One of the women married Muarupia, the cook of the missionaries. When such a marriage took place, the mission's obligation to provide food for the woman ceased. The children must attend the school. Women were found who were willing to adopt the quite little children.

As was to be expected, some difficulty was attendant on the task of accustoming the strangers to the orderly ways

MISSION STATION, RUNGWE.

that already obtained at Rungwe. For discipline and order were hitherto unknown quantities in their lives. Nevertheless all arranged itself better than was hoped at the outset. The only man of the company, Muasandya, was of a gentle and quiet disposition, and worked diligently in the garden. From the women who were fed by the mission, only half a day's work was expected. The afternoons belonged to them. And with this regulation they seemed content. When they were asked in May, after five months, whether they wished to remain, without exception they declared that they were pleased with their circumstances and desired to stay here permanently; no wonder, in view of the fact that they knew where to find neither their former home nor their kinsfolk.

Similarly the slave-children accustomed themselves to the school regulations far better than had been anticipated. One boy, it is true, Kiarne by name, was in a specially wretched condition. Physically he was utterly miserable, weak and emaciated; so that he knew only one impulse, namely to satisfy his hunger. He did this at all hours of the day, when and where and however he could, with the property of others, as well as with what had been given him as his portion—at times, too, with really inedible things. Of obedience he had not the faintest conception, and with his fellows he lived in ceaseless strife. Yet gradually even this Ishmael tamed down. Most of the boys proved to be surprisingly intelligent and quickly grasped what was taught. The elder lads displayed a surprising capacity for thought. Of especial value was their capacity and love for singing. For song unified and disciplined this otherwise so mixed multitude and at the same time exercised a toning influence on their dispositions. Through the medium of song it also appeared to be not difficult to introduce religious conceptions. True not much could be done with the heathenish songs and native melodies, they brought with them. The melodies had indeed a peculiar attraction, but were unsuited to religious songs. The contents of their songs, when not

directly bad, were very empty. But when they were taught songs, which Meyer had translated, and set to German melodies, they welcomed them with eagerness and soon acquired this new treasure. Some of the boys showed special aptitude for gardening, and Meyer's wife had satisfaction with two girls in particular, Muabura and Mumbi, whom she taught sewing and housework. These two also appeared to be specially susceptible to religious truth.

By the summer of 1894 the missionaries believed that they could notice that a complete change had taken place in the ways and life of their wards. They had ceased to quarrel with one another. When disagreements arose, they brought them to the missionaries for settlement. Reserve had given way to openness and trust in the goodness of their white friends and protectors. When for example one of the boys, Satara by name, by accident broke a water-bottle, and his first impulse was to conceal the accident out of fear, an older boy, Fiafuma, took him by the hand and said, "Come, let us go to the teacher and tell him. He has always said that we should freely tell him all that we have done." Bachmann was naturally made glad by this little incident. From their placing confidence in the missionaries it was easy to turn thoughts to placing confidence in Jesus. Prayer now began to be a common practice among the boys. The character of most of the children had so changed for the better that their old, wild, wayward selves could scarcely be recognized. Not indeed that perfection had been attained. Follies and even small thefts and falsehoods came to light. But in each case punishment was accepted as something well deserved and seemed to produce a good effect. Even Kiarne's formerly sullen face now gleamed with happiness and contentment, so that his comrades noted with surprise the change that had taken place in him. The gratification of the missionaries may well be understood. They began to build hopes on these children. In them they saw the material for future workers among the native population. Here should be the corps of evangelists in coming days. The adult ex-slaves also became a source of satisfaction,

even if it was often necessary to exercise patience in relation to them. Certain of the women who had come from near Lake Tanganyika, suffered very severely from home-sickness. An effort was made to ascertain whether their relatives were still alive, and they received the promise, that when proper protectors had been found for them, they should be allowed to return to their former homes. That appeared to satisfy them. All were again cheerful and seemingly contented.

But just when the skies were so bright, clouds began to form. The Tanganyika women had not patience to wait till the messengers could return from that lake. They refused to do their share of work and showed themselves thankless and impudent. That was the commencement of troubles. During the night of September 14, 1894, the first flight from Rungwe took place. Next morning two women were missing together with their children. But the one man among the ex-slaves was also missing, quiet, industrious Muasandya, together with his wife. He had not shown the least sign of dissatisfaction. More than that; three orphans were also missing, taken along by the adults. Inquiries were at once made with regard to the fugitives, but to no purpose. They had all disappeared without leaving any trace. The first intelligence with regard to them was received in November. The British official at the boundary, the river Songwe, had seized them. He had allowed the adults to go, but had kept the children in his care for the time being. It was his purpose to hunt out their relatives; but first of all he asked if the missionaries were willing to permit them to return to Rungwe. This was declined for the sake of the children who remained, and whom the missionaries wished to preserve from the influence of those that had fled. But how humiliating this experience, and the consequent admission that the children could not with safety be received back! This secret flight, so plain a proof of ingratitude, how unexpected and disappointing! Meantime it was a slight comfort, that the Tanganyika women, with whom earnest conversations had been held, and whose

conditions had been made yet more easy, had not joined the runaways. On the contrary they appeared to be quite contented with their duties. There therefore was good reason to hope, that now the right solution of the situation had been found, and that the twenty-three ex-slaves who remained at the station might be really influenced for good and at that permanently.

But the old relationship of confidence had been disturbed. In spite of all the good in the character of the young protegees, indifference and indolence gradually increased and gained the upper hand. One who gave special cause for anxiety was Fikirimi, the eldest of the boys. Wonderfully developed both physically and mentally, he far surpassed all his school companions in capacity for apprehension and in his clear understanding. His apprehension of the religious meaning of Biblical stories was simply surprising. But he was of a precariously passionate desposition and was swayed by passing moods. Over his companions he exercised a rather unfortunate influence. Nor was he to be trusted. Many complaints were made about him towards the end of the year 1894. He became boisterous, careless and indolent in learning. When taken to task and an appeal being made to his better nature, he admitted that he had done wrong, and asked penitently to be pardoned. But the improvement did not last. In the summer of 1895 a most unsatisfactory spirit began to manifest itself among the young people. Unreliability and lying became the order of the day. Even good girls like Muabura and Mumbi required to be set right. But the worst of all was Fikirimi. When punished for misconduct in September, he became impudent. Then it was suggested to him, that he had better consider whether it would not be best for him to leave the station. He was old enough and strong enough to take care of himself. But once more he begged to be forgiven and to be kept. Moreover, he said, he still wished to learn of Jesus.

But this was only the quiet before a storm. In the same month evidences of immorality among boys and girls came to light, and in these cases Fikirimi was the one who had

led others astray. Punishments made only a passing impression. Then suddenly one morning four boys, one of whom was Fikirimi, were missing, and with them one of the Tanganyika women, the mother of one of these boys. When the disappearance became known, the two other Tanganyika women offered to search for their country-woman and bring her back. The missionaries said to them: "So, you also want to leave. Do not imagine that you deceive us. Well then, go." With them there also left two boys and one girl—true, in an orderly manner, after taking farewell.

But now an indescribable epidemic seemed to have seized the rest. Even those wanted to leave who had no home and no relatives. The ex-slave women who had married men of Rungwe now left with their husbands. Among these was the cook, Muarupia, who disappeared with his wife. But the keenest disappointment was felt in the case of the girl, Muabura. She had been like a child in the family of Meyer. Moreover she had been pledged in betrothal to a faithful and reliable workman at the station, Mera. A house had been built for the young couple and her outfit was ready. Mera happened to be absent in a visit, but was expected to return soon. But nothing could keep Muabura. Representations of all kinds made no impression on her fixed determination to leave. She conducted herself in so rude a manner that one would have hardly thought it possible. Her very countenance took on itself an expression of wildness and obstinacy. All that she had received whilst in service, she took with her, except the bridal dress, sewn by Meyer's wife. Without a word of thanks for kindnesses experienced she went off with a young fellow and flaunted her independence. Later on the sad news reached the station that she was consorting with white men on the road to Lake Tanganyika.

But not only the husbands of former slave-women left the station at this time. Among those who now separated from the missionaries were such who had come with them to Rungwe and by settling there had apparently fully iden-

tified themselves with the mission. Mera, for example, never returned from his visit. And others, who had hitherto been considered wholly reliable, laid down their work and left. Of all the former slaves, only seven remained, and these children. They, too, would have preferred to go, but learning nothing about their former home and relatives, made the best of it and remained. Some of them have since opened their hearts to receive the truth, but this could not be said of all, though their conduct in future gave no special cause for complaint.

That this bitter disappointment in connection with the ex-slaves, was felt most keenly by the missionaries, goes with the saying. They would not have been human otherwise. And yet in and of itself it should not be regarded as wholly surprising. The most loving, sympathetic treatment meted out to children of the wilderness, no more accustomed to restraint than the wild animals of their forests, could not compensate for liberty to do and act as they liked on their own passionate impulse, so long as the self-accepted control of conscience was unknown and the willing subjugation of whims and wishes to God's holy law and gracious purposes had not really taken place. Other missionary organizations in German East Africa also made disappointing experiences with freed slaves. Of those who were brought to the Berlin station, Manow, even fewer remained there permanently. The East African Missionary Society had to tell a similar tale of its experiences at Kisserawe, near Daressalam. Indeed such a crisis may sometimes be wholesome—at least for the mission concerned. When it was asked, what drove the ex-slaves to leave in so thankless a manner, the reply must be: "They themselves saw clearly that an alternative was placed before them. Either they must completely break with sin and renounce its service, and become genuine followers of Jesus—or leave Rungwe. The former alternative they were by no means willing to embrace. Therefore they left, since it was no longer possible to remain and be both for and against Christ." For

Rungwe itself the experience proved a blessing in disguise. Since the Spring of 1896 this station has rejoiced in inner prosperity. The Word of God could do purifying work. The converts recognized the need of loyal whole-heartedness, that their light might shine.

CHAPTER XIII.

THE GOSPEL EFFECTIVE IN NYASALAND.

If in these twenty years there have been hindrances many and formidable to be overcome and disappointments keen and sore to be endured, on the other hand triumphs have made glad the heart of the missionary. How confirmative of his own faith, to note that the soul of the one-time savage, the child of the wilderness, cradled in dark superstitions, responds in practically the same way as his own to the message of divine love! How the inspiration of Scripture is verified for him in witnessing its effecting essentially the same gracious work here as it did for him and his companions in the Christian land of their boyhood! He rejoices to note the emergence of a sensitive conscience and of a gradually well-rounded character, where once heathenism had deadened the one and distorted the other. Meantime a spirit of tenderness and helpfulness gradually becomes perceptible among a formerly selfish and callous people, and the conception of benevolence follows as a matter of course. Time was, when a Christian won from African heathenism, if urged at a time of leisure to go help some one who was infirm, could reply with a look of astonishment: "What! shall I help another for *nothing?*" But now it would amaze, if a Christian could put such a question. The old bad customs of heathenism are gradually passing. No longer can shrewd witch-doctors with impunity build their practice of fraudulent mummeries on a superstitious fear of the spirits of the departed. Mourning as those who have no hope, is less prevalent. A reading and writing public is emerging. Scholars are flocking by the thousands into the mission schools. The government welcomes a native Christian as a teacher of natives at the seat of authority for the district, New Langenburg. New wants are being created, as life is being lifted to a higher plane. The sense of decency and a regard for cleanliness are beginning to show their effects in the dress and the homes of

CHURCH IN RUTENGANIO.

the people. Slave raiding is a thing of the past. With the cultivation of the soil and the planting of useful trees, as well as the development of unsuspected resources hitherto lying dormant, a development rendered possible by the gradual introduction of means of transportation, there enters into the life of those who once were savages the thought of acquiring for a future day overagainst possible scarcity, and the conception of economy with all that it involves.

Over and over again the genuineness of the conversion of men has been attested by their willingness to endure hardness even in order to enlist as soldiers of Christ. Especially among the Basafwa, men have had to put up with much from their stubbornly heathen wives, when resolving to be candidates for baptism. Over and over again such women have forsaken their husbands, because they contemplated taking this step, and girls have declared that they would marry no man connected with the mission. Sometimes the relatives of the wife have conspired with her. In the early part of 1909 a candidate for baptism came one day in a state of excitement, and told the missionary at Utengule, that during the preceding night his brother-in-law had cut off a portion of his girdle and a friend had severed some of his hair, in order to secure these articles that by means of them some sort of sorcery might be practiced against him. Mutavulwa, the last descendant of the family of the chief priests of the Banyika, well on in the fifties, after a troubled life, much of which had been spent in flight before the Bangoni and the Basango, had at last found a refuge in Ivungu. But here his heart found no rest until he came to the vicinity of Mbozi and sought baptism. How his countrymen hated him for this! Undeterred, he faithfully made use of every opportunity for instruction and was baptized. In his last sickness his former heathen friends shunned him. Loneliness was his lot. Finally he asked for a hut at the station and this was granted him. It was apparent that his end was approaching, and at that rapidly. At the last visit of the missionary, he once more confessed his sins, and though he wept at the thought of

having to leave his children, added as his conviction: "I have the fixed assurance, that Jesus will receive me." At his death, his former heathen friends would have been glad to honor him in connection with his funeral. They wished to lay his body to rest in a manner deemed fitting by them, adorned with the insignia of a chief and with the crest of feathers and frontlet of beads on his forehead. But though they sought for these, they could not be found. Evidently Mutavulwa had destroyed these ornaments prior to his baptism, as inconsistent with a profession of the faith.

There can be no doubt of the apprehension of the essentials of the Gospel, when the people translate it as it were into forms that correspond to their own figurative mode of thought, and so apply it the more thoroughly to their own lives. The old people and especially the old women are very reticent and can scarcely be brought to make replies, when questions are put to them in connection with catechization in the church. House to house visits, however, may bring to light, that even these duller minds have apprehended what is essential in the most important truths. When Bachmann once asked old Mutavulwa, "If some one said to you, Mutavulwa, Do tell me, what is the Holy Communion? what would you answer him?" he replied: "I should say to him, If you want to know this, you must go to somebody who knows about it." Caution and shrewdness mingled there. But when Bachmann said to Imwagile, an old woman: "I suppose you do not understand anything of what I say at church, because you never give answers," she replied, "Well, we do understand, but we can not express ourselves, and that makes us ashamed." "But now, we are quite alone, and last Sunday's story was so short and easy, how was it? Tell me." Looking at the missionary a little while, she then said, "There was a man, who had leprosy. He came to Jesus, and saluting Him, said: 'Cook me something.' Jesus said, 'I will do it.'" There the missionary was unconsciously set right by the old woman. It is often the fault of the speaker, rather than of the hearer, if something is misunderstood. Bachmann may have used the word

"cleanse," as in the original and most of the versions. And the word "cleanse" may be used in the Kinyika if it is applied to transgressions, faults, etc. But if the healing of an illness is meant, it can not be used. Since in Nyasa all medicines must be boiled or "cooked," in as much as ready-prepared extracts are not to be had, and since Imwagile knew that the man wanted to be cured of his disease, from her point of view, he could not have asked "Cleanse me," but must have said, "Cook me something." The essential features of the miracle of healing had been apprehended by her, and she expressed herself in a genuinely African manner. Another woman also named Imwagile has had a very varied life and has passed through all manner of experiences. For many years she was a slave of Merere and knows captivity from her own experience. She was freed by her husband, Mwegikundeha, who eloped with her in order to marry her. Since she has become a Christian she knows how to apply the new truth to him as well as to herself. Once when employed by the mission as a wood-cutter, he was in the habit of complaining how hard his work was, and would moan out at night that he could not sleep for fatigue. One day he related to the missionary the following dialogue, which he had the previous night with his wife. He began: "Imwagile, my wife, said to me, 'Mwegikundeha, how was the story of the Children of Israel; had they not been carried away prisoners by King Nebuchadnezzar, and were they not compelled to work in Babylon?' 'Yes,' I said to Imwagile, my wife. I said that they had to work until God delivered them. 'Oh, so long they were compelled to do the work, which they did not search for, but which they were forced to do? Was it really so?' asked Imwagile, my wife. 'Yes,' I said, 'so it was.' 'Oh, that's well,' said Imwagile, my wife, 'but I must ask you something else, Mwegikundeha, my husband. Please tell me, how does the new hymn go, which we sing at church to the accompaniment of the violin?' Then I said to Imwagile: 'Imwagile, my wife, you know very well how it runs. It runs: When the Lord will deliver the prisoners of Zion, then we shall be like the

dreaming ones.' 'Yes, so it is,' said Imwagile, my wife, 'but you, Mwegikundeha, my husband, tell me once again: Who shall deliver the prisoners?' 'God will deliver them,' I said to Imwagile, my wife. Then Imwagile said to me, she said: 'You, Mwegikundeha, my husband, tell me, who has compelled you to go to Mbozi and to work there? Have you not gone of your own free will? Did you not ask for work yourself? Why will you throw off the work for which you asked, as if it had been forced upon you? Did we learn in the course of instruction and do we sing it in church: The Children of Israel waited upon God? What do you want to do?' Then I said, 'Yes, you are right, my wife, Imwagile. I shall go to the master and tell him that we were not right in complaining of the work, and had in our minds to leave it.' "

As in Christendom, so here triumphant deaths can be recorded to the glory of God. For example, during the second quarter of 1910 the first adult Christian in Isoko was laid to rest in the churchyard there, to await a glorious resurrection. During his last illness the Christians had visited Samueli daily, and his relatives were with him. Calmly and with absolute assurance he said to them: "I am going to Paradise." Then he exhorted those present: "Do not delay to follow God's Word. The kingdom of God is there." During the third quarter of the same year, whilst the evangelists Inangisye and Undule were visiting certain villages in the valley of the Songwe, they found in one of them a woman, whose body was covered with ulcerations. The people of the place gave as the ground of the illness, "The spirits of the dead have looked upon her—that is, have punished her." The evangelists conversed with her, and learned that these terrible sores had followed the birth of her first child. She knew very well what her countrymen said of her, but she declared, "No, Jesus has looked down upon me." The evangelists comforted her, and urged her to pray to the Good Physician; even if He was not pleased to heal her here, her illness could not be taken with her to heaven.

Musonga and Nachila were man and wife in Mbozi—a pitiable couple in many respects. For ten long years the former was paralyzed in his arms and legs. In 1901, at the desire of the wife they removed to the station. The missionary, Bachmann, made a chair for him, on which he was carried to the church. Happily poor Musonga was for the most part free from pain; but when the sufferings came, they were so severe, that thoughts of suicide were not absent. Fortunate it was for him, that he made a confidant of the missionary, so that the latter warned and comforted and encouraged him to endure, until it should be God's will to release him. And he did endure. His wife, remarkably strong physically, appeared to be somewhat slow of comprehension and did not understand much that was said to her—at least so it seemed—but cared for her husband with touching fidelity and affection, so that the missionary was often amazed. Nor was the reason of their removal to Mbozi a common one. It revealed a hateful custom of the land. The end of her husband had for years already been reckoned with, and a new husband had been selected for her, a relative, who should take her to his home, when death really came. But the wife of this intended was on no friendly footing with Nachila and treated her with the animosity with which polygamous wives of one and the same man often treat each other: they bite one another's fingers till they become stiff and useless. In this present case, however, the jealous wife had bitten not the finger but the lobe of the ear, so that an ear-ring could no longer be worn. Her plea to be permitted to remove to Mbozi, where she felt that she would be safe, could not at first be granted, for her husband withheld his consent. Finally, since the strife of the women did not cease, he assented. Both husband and wife presented themselves as candidates for baptism, and received preparatory instruction; but the missionary could not bring himself to administer the ordinance at the close of the instruction, since the wife allowed herself to fall into wordy strife with a neighboring woman. Now Nachila fell ill, and her ailment took a serious turn.

In fact Bachmann felt it his duty to prepare her for the probability of death. On being told that her end might be near, she replied: "That may well be." "Then whither will you go?" "To the Lord," came the response. "To which Lord?" was the counter-question. "To God," declared the dying woman. "Yes, but will God receive you? You know that He is holy." Then came the clear and joyful reply, "God will receive me, for Jesus has redeemed me." Moreover her replies were given in so assured a manner, that Bachmann felt she knew Whom she believed, and that these were no empty words but the confession of a faith that was an actual possession. That baptism should no longer be refused her, was not only his conviction, but that of his wife and of the native evangelist, Mavwila. The last named went to Musonga, to ask his view of the case. His reply, in which his wife concurred, was to the effect: "We have long since longed to be baptized, but the missionary thought it best that we should wait. If he will now baptize us, we shall rejoice with all our hearts." In the presence of a number of Christians both man and wife were baptized, he choosing for himself the name Amfwilje, that is "He died for me," and she, Ampoha, that is, "He has delivered me."

Next morning Sister Bachmann found Ampora apparently a little better. During the visit the old woman suddenly reached out her hand and grasped the hand of the missionary's wife, and said in such a tone of conviction, that it startled her, "I am delivered." That was her last word. In about an hour she had fallen asleep. For poor Musonga and his three children it was a terrible blow. His sorrow seemed to master him at first. Incited thereto by another man, he gave vent to his feelings in terrible outcries during the funeral service. But the next day quiet tears had taken the place of paroxysms of grief. He told the missionary that Ampoha had appeared to him and had admonished him to be patient, since he would not have to wait long, before he would also come to Paradise, where it was very lovely. Indeed he declared that he had heard this message several times. How much of it was a dream, and how much of it

fancy, or whether he was granted a special revelation—who can tell? In actual fact his days were numbered. Very severe headaches set in. They had lasted some ten days, when he sent for his missionary in order to communicate to him his last wishes. After he had made disposition of his cattle and had expressed his desire in reference to his children, Bachmann said: "You have often longed for the hour in which Jesus will call you to Himself. Now the hour appears to be near. Are you quite sure that He will receive you?" He gave his adviser a look full of joy, and hope and certitude of victory and said: "Do you think I have any doubt? I know Whom I believe, and that He died for me." But he had to wait several days longer. Soon he lost his power of speech, and took little interest in what went on about him. When the missionary came, he looked at him, as if to say, "You have nothing more to say to me, nor I to you; we have already taken leave of each other." So he lay there, like one who waits quietly and in resignation for the coming of his Lord in the consciousness, "I do not wait in vain, He will certainly come, and soon." Who that knew them, could doubt that both Musonga and his wife fell asleep in Jesus?

Moreover this apprehension of the essentials of the Gospel message is sometimes connected with a deep concern for the welfare of relatives. A young woman, Imugulilye, one day replied to her missionary's question, "How are you?" in one and the same breath, "I am well; but I am mourning." "You are well, but you are mourning? How is that possible?" "Shall I not mourn, if my mother who has promised to follow Jesus, will not abandon the old evil way? And now she wants my sister to follow her." Then she continued, "I told her to no longer cleave to that which is not fit to speak about, and especially urged her not to hold the child to that which is evil. I asked my mother why she had abandoned our services, but she did not answer me. After that I went to my own home and cried the whole night about my mother."

With all the imperfections that cling to many, children rather than men in Christ though many yet remain, the fruits of a godly life are shown in the confession and putting away of sin and in the removal of animosity and enmity, that once darkened their lives. One man, Bushi, that is "honey," by name, a candidate for baptism, confessed with bitter penitence to have killed a man some years before he received the Gospel message, and it evidently cost him a great struggle to unbosom his heart. Now he took a stand for Jesus, who removed the burden from his conscience, and took his stand for Him in a whole-hearted way, giving up the girl for whom he had been working in order to purchase her in accordance with the usage of his people, since she would not follow him in his confession of Jesus and her father bade him choose between her and his Lord. A certain Swito had a feud with his own brother prior to his becoming a Christian. By the woman's own wish, he had married the wife of another brother, who had fallen at the hands of hostile tribesmen. In accordance with the usage of the clan another brother should have taken her to wife, but she had preferred Swito. The offended brother made off with a daughter by the first marriage, by stealth or force, and kept her with the intention of making her his wife. But one day Swito came to his missionary and said: "I am going to my brother now in order to become reconciled to him. If he kills me, well and good." But the might of Christian consistency prevailed. Reconciliation put an end to strife.

Conscientiousness and honesty have blossomed out and faithfulness in little things has testified to the genuineness of the work of grace. Early in the history of Mbozi the goats belonging to the station were sold to natives, because it did not prove profitable to the missionaries to keep them. The people could not pay for them at once. Most of the purchasers made good their debts in the course of time, paying by installments. But certain small sums remained outstanding, and were forgotten by the missionaries, since the goats themselves were carried off by an epidemic two

years later. Still later, however, when he became a candidate for baptism, Daniel brought the missionary a rupee, with the explanation that his goat had not been fully paid for; and shortly after another Christian came forward with half a rupee, stating that Bachmann had lent it him four years before. The missionary himself had forgotten the small debt.

Superstitions and the foolish evil usages rooted in them die very slowly. That is the universal experience of missionary workers in every land. Born of ignorance and a servile fear of an unknown God, whose passions are imagined to be those of a superhuman man and whose acts are supposed to be those of an arbitrary being hostile to human happiness but approachable by bribery in the form of the sacrifice of a part of a pleasure that he may permit the remainder of that which is desired, superstition is nourished by misdirected religiousness and by deep restlessness of the soul that has not found inner peace. Seizing on the outward, that which appeals to the imagination and is wholly dissociated from the actually moral, it fastens on rites and ceremonies as though they were the real and essential in man's relationship to God. Hence its complete removal marks a late stage in the Christianization of a people. And yet even the earlier stages of the evangelization of a heathen land will show that its power is waning. Gradually the credulous reliance in the occult power supposed to inhere in trivial usages ceases to be general. Customs that have had the sanction of hoary habit fall into abeyance, as Christian intelligence gains in intensity and advances in breadth of sway. This is being experienced in German East Africa. A mighty blow was dealt the sway of ancient misbelief, when Bachmann, needing iron in connection with the erection of the station at Mbozi, persuaded an iron-master, who had become a Christian, to build a smelting furnace and light its fires without recourse to the formulas of the olden time, which he himself when a heathen had supposed to be necessary in order to appease the spirits presiding over the con-

version of ore into metal. The whole country-side looked on in wonder, prophesying failure and all manner of disaster. But, lo! the fire kindled successfully and the molten flow resulted in metal of the most desirable quality, and nothing untoward transpired. Clearly the blessing of Almighty God was the most essential thing—not the appeasing of imaginary ghostly powers.

In October, 1907, a witch-doctor, who had been made receptive of the Gospel by painful lessons in his own family, came to Zeeb at Isoko, desiring instruction for baptism and permission to live at the station that he might hear the Gospel. In the course of conversation the missionary referred to his implements of sorcery. He replied: "Our custom has ceased; I make no more use of those things." The sequel was a voluntary surrender of these implements to the missionary. This man was the eldest son of a witch-doctor, and his younger brother likewise broke with the dark superstitions of the past, for one evening, whilst their father was praying to the spirits of their ancestors, the latter said: "Father, do you not note, that the dead do not hear us? Do you not know, that we should pray only to God?" "Yes," came the reply; "but this I learnt from my father, and can not give it up. But if you do not want to hold to our customs, I have nothing against it." Kootz in Utengule, relates how in the latter part of the year 1910, Walwitho, one of the eldest Christians in the village, was pointed out to him as secretly clinging to his former arts as a medicine-man. When he spoke very plainly in the church about certain sins, which some of the men had confessed, this Walwitho flared up at first in anger against those who had plucked up courage to bring his dark practices to light. But on the following day the missionary succeeded in convincing him how sinful his position was, and how Christ's cause was suffering from his ambiguous life. He and his wife willingly placed themselves under the requirements of the Church discipline. But the missionary went a step farther and urged him not merely to throw his implements of sorcery into the grass, but to destroy them in the presence of wit-

nesses. Merely to throw the things away, would be to lay temptation in the way of others. These words were effective. On the eighteenth of September the men brought three baskets full of implements of sorcery to the missionary, collected in the houses of the people, that they might be publicly burnt. Then followed a unique service in the yard of the mission house. The native Christians themselves threw into the fire the objects that had enslaved their hearts. As the fire died down the missionary addressed words of admonition to them and concluded with a prayer.

In general Christian usages are taking the place of former heathen rites. Girls, daughters of church members, on reaching womanhood, are given a voice in the selection of their husband. Church weddings are the order of the day at the stations. Harvest festivals, with the offering of produce for the furtherance of Christ's cause and for the relief of the poor have become a regular institution. Stated and systematic beneficence is inculcated. Burials are conducted according to Christian rites. Homes are beginning to be centers where Christian graces find opportunity to flourish. Marital devotion becomes possible, where monogamy has displaced the polygamous relation of former days.

The devotedness and the intelligent services of the corps of native evangelists are among the choicest fruits of missionary labor in Nyasaland. That German East Africa shall be won for Christ by Africans—of this their number and their efficiency may well be regarded as a pledge. How they are willing to spend and be spent for their Lord! The most trying experiences they must endure with steadfastness, are not the long tramps through the tangled grasses of the jungle and thorny bushes that tear their clothes when they itinerate; nor the drenching tropical rains, nor the heat, cold and hunger, that weary them, but the unwillingness of many to receive their message, and the mockery of some, who would expose their message to ridicule. Often the retort is made: "How can we listen, when the chieftain of the village is absent?" that is, "How can we give ear to you, when the whole village refuses to hear?" Women say:

"How can we hear you, when our men will not?" Men offer the pretext, "How can we receive your words, when our wives will not?" Some seek to discourage the evangelists with these words: "What sort of a man is Mwalwizi (Bachmann) that he sends you to our mountains in such wind and rain?" But they reply: "That is our affair; we come to you, because we wish to do so." When some of the messengers began to lose heart, one of them said: "We must not withdraw in a cowardly way, if they are unwilling to receive God's Word. How long it took among us, till God's Word mastered us. At first it did not affect us in any way; we did not know what to make of it. Therefore let us continue to work among these people."

Aye, these men are willing to risk their lives for Christ. On June 25, 1906, the old chief from whom the land at Rutenganio had been bought died as a heathen. Great lamentation followed, as was customary. In the olden days the people of the tributary villages would have assembled from far and wide. Spear-throwing would have followed, till not only a considerable number had been wounded, but at least one killed, that his shade might attend the shade of his chief in the world of the spirits. But the sons of the old chief came to Kretschmer with the request that he would hinder the practice. Unable to go himself, he sent Gwalugano, one of the officers of the congregation, that he might prevent or put a stop to bloodshed. The faithful man accepted the commission obediently, a much more difficult task for him than for a white man. He remained at his post, exposed to dangers, for an entire week; but did succeed in preventing loss of life.

The following extracts from a letter written on Jan. 29, 1911, by the native evangelist Ambilishije, in Mbozi, afford insight into the African way of thought and disclose the good understanding with which these evangelists meet the needs of their own people.

"Here in the village of Chief Mukoma, where I live, are a number who begin to accept the faith. Two have been baptized: Aliane (He is mine) and Ndonolilwe. The for-

mer is a prince; the latter was a woman of the people. She died on the first of January, 1911. If the chief, Mukoma, was only a prince, he would have become a believer. But the chieftain's duties and the usages that attach to his chieftainship hold him back. Once, when his son, Aliane, was conducting the service, he became very anxious. He sent for his son afterwards and said: 'God's Word has taken possession of you. I do not know, what I shall decide for myself. I shall send for my councillors and tell them that we will omit the offerings and prayers to the dead for a year. If in this time it does not rain, then we shall know, that the teachers (missionaries) have taken advantage of us. But if it rains, we shall know that God is mighty and gives us all things.'

"Now and then we have spoken very earnestly with Mukoma, and he listens to us seriously and sadly, without despising or laughing at us. But the word about the end of the world appeared to him incredible and he said: 'The world will not perish; and how could it, it is so firm. It will abide as it has been formed.' Thereupon I replied: 'Hear, O master. When a man has built an house or a shed, if he wants to tear down these buildings, shall they withstand him and say: We can not be torn down?'"

Later passages in the letter of Ambilishije deal with the need of intercession in behalf of Mukoma. He continues:

"I, Ambilishije, have a step-brother. This my brother became a believer through Mwakalindile (Kretschmer). He told me about God, and that He had given us His Son, Jesus; that Jesus had died for our sins and had much pity with us. Then I asked my brother why that man was full of pity. He said that that was very good, for if He had not died for us, we should have been lost. On this word, I too believed. I have often been very sad, that Jesus had so to die, without any one knowing why I was sad. And I loved Him long before I was baptized. Now, when I think of His love, I long to be with Him. Then, when my brother began to tell me something about Jesus, I was not able to think little of anything. I said to myself: 'Who is it that

made the earth? He. And the heavens? He. No great one of this earth did that; it was He, after Whom already the old people inquired, as I have heard.'

"And now I must tell you something about Ndondolilwe. When death drew near, her heart was already with God. Though she suffered much, she opened her mouth to sing praise to Jesus. Her husband and her brother said to me, 'She sings the whole night. Once she said: 'Deliver me from the men who would turn me from Thee.' Once when I visited her, and asked her if she would really leave us, she said with a nod, 'Yes.' Then I said to her, 'When you are with Jesus, think of me and pray for me so long as I remain behind, here in the body.' Then she said, 'I shall also think of my mother and brothers and pray for them.' Once she sent for me, and I asked for the reason. She said: 'It is of no consequence; I only want to remind you of what I said to you a year ago.' Then I knew what she meant. She meant that which I should tell to no one except Mwalwizi: 'God has told me that I shall die after the birth of my first child.' (To this Brother Traugott Bachmann remarks: "Ambilishije wrote these words to me a year ago.") When she suffered very much she said, 'My God, take me to Thyself,' and soon after she died. We buried Ndondolilwe in her baptismal dress, for she said that it should not be left behind. We had to go to the chief and ask whether he would allow this, for in Mukoma's land it is not allowed to bury any one clothed in foreign cloth. I went and asked him, though I knew that he would not grant it. But the chief said: 'Why shall I further hinder it, for the land belongs to the foreigners?' At the funeral we sang many hymns and I spoke on John 11:21-25. Her child, a boy, lives, and they give him cow's milk and soup made out of flour. After the funeral we laid branches of thorn-trees on the grave as a protecction against the hyenas. Afterwards I said to her husband and her brothers, that they should raise some memorial on the grave, for many people falsely say of us, that we dig up corpses and eat them. Then we shall be able to say to them, 'No, there lies Ndondolilwe.'

IN FRONT OF THE CHURCH AT IPYANA.

"But I must go back and relate how at the grave, before we filled it, I told the assembled people about Ndondolilwe's life of faith. At first she began to speak with my wife, and the latter had clearly told her that we believers shall be saved and unbelievers lost. Later she came to me and confessed her sins; but I doubted if she was in earnest; yet she was, and was baptized. Then I said to them all: 'Do not think that Ndondolilwe has died from sorcery or that a spirit has brought about her end. No, a year ago God told her that she would die after the birth of her first child. Now she has died and left us behind in our misery. Though she has died so happy a death we remain in misery, and I can not comfort you otherwise than through faith in the resurrection of those who believe in Jesus. Yes, they will live and we shall see Ndondolilwe again.'"

The twenty years of pioneer work in Nyasaland have exemplified the truth of the words of Germany's great missionary leader, Dr. Gustav Warneck: "Heathenism is a religion of fear, of fear of gods and spirits, of fear of sorcerers and of the accusation of practising witchcraft and the like. Christianity is a religion of happiness. Like the Christmas angel the missionary brings to the servants of idols and of sorcery, characterized by their fearsomeness, the message, 'Fear not, behold I bring you good tidings of great joy.' Heathenism is a religion that wholly lacks love. It has many gods, but no god that loves and is loved. And the devotees of this religion lack the practice of love. Christianity is the religion of love, the love of God, Who gave His only begotten Son, and is the religion of the mutual love of man, which renders us Good Samaritans overagainst the needs of our neighbors. Heathenism is a religion of misery, of spiritual, mental, social and bodily misery, a suffering world with no physician. Heathenism is a religion without a Saviour, at the best a religion of self-help. But Christianity is a religion of the help of God, since it has a Saviour, Who is the Redeemer."

CHAPTER XIV.

AMONG THE LEPERS.

As early as 1822 the Moravian Church directed its attention to the care of lepers at Hemel en Aarde in South Africa, and since then it has sought to minister to crippled, wasting sufferers in the Home for Lepers "Jesus Hilfe," near Jerusalem, and at "Bethesda," in Surinam. In 1904 its missionaries were brought face to face with a similar task of Christian charity in Nyasaland. For here, too, this terrible disease is among the ills that plague humanity. In fact, it has been estimated that possibly five in every thousand natives of the region are leprous. Long before Equatorial Africa was opened to the whites, the loathsome canker, that slowly but steadily marks the countenance or limbs with the stamp of festering impurity and covers the body with an ulcerating crust of repulsiveness, to later on drive away repose with its awful itchings and agonizing pains, a horrible death in life, was only too well known. Fortunately the Africans had already recognized the necessity of segregating the sufferers—to a certain degree at least, and this rendered the task of the colonial government a lighter one than would have been the case had its measure met with lack of understanding and opposition.

When the officials began to take a position in relation to this horrible scourge, they wisely recognized that on the one hand it would be best to build upon the existing usages of the natives in connection with the adoption of social regulations for the suppression of leprosy, and on the other hand to secure if possible the cooperation of the missionary workers, disinterested friends of the people, whose philanthropy could be reckoned with. The former consideration lent weight to the plan of forming colonies of lepers at suitable places as contrasted with the erection of extensive asylums. Indeed the erection of the latter in sufficient numbers would have overtaxed the resources of the undeveloped colony. Therefore the government reached an arrangement

with the missionary societies respecting the setting apart of suitable plots of land, frequently within the domain of the missions, for the establishment of such colonies, and after their establishment commissioned the missionaries with the general oversight over them.

Not all the plans in relation to the control and care of the poor sufferers have as yet been carried out. Time and means must be at disposal before the ends sought can be fully attained. Yet each year marks a step in advance towards the goal in view, the compulsory isolation of all tainted with the terrible disease, that in time its extinction may be achieved. Fortunately the chieftains and their people appear to have an appreciation of the purposes of the government, and lay no great hindrances in the way.

In the case of each leper colony the government provides the financial means for the erection of the houses, built in native style upon the spot selected by the representatives of the government and of the mission. Upon the government falls as well the obligation of laying out the necessary roads and keeping them in repair, and of planting banana groves for the supply of food. But the labor in connection with all this is done under the supervision of the missionaries. They administer the funds appropriated for the purpose and render an account to the civil authorities.

Has a colony been established, it is for the government to name some reliable native, who shall maintain order among the lepers and bind their wounds. He also acts as a go-between and makes known the requests which the people in his care wish to present. The obligations of the missionaries have first and foremost to do with the spiritual needs of the lepers. By means of frequent visits and in particular by means of the services held either by themselves or by their native evangelists on the Lord's Day, they seek to keep in close touch with these wards of misery. Moreover they exercise supervision over the native overseers, who have to minister in the first instance to the bodily needs of the lepers. The government provides medicines, salves and the like, as may be required. Food and clothing it is

the business of relatives of the sufferers to furnish. As yet strict isolation does not appear to be insisted upon, in so far that blood-relatives of the lepers are permitted to keep them company and live within the colonies.

At the end of 1910 at least five such leper-colonies were under the management of the Moravian Mission in Nyasaland. In 1904 a tract was selected for the purpose and the first of these colonies established on land belonging to Rungwe, though about twenty-five minutes walk from the mission houses. It is advantageously situated between two streams. Here stood at the close of 1910 one hundred and forty-three huts, inhabited by one hundred and fifty lepers, together with their families, about two hundred and fifty souls. Rutenganio has also its leper-colony, Maketa, with about eight hundred inhabitants. Near Isoko there are two; the one, Mugoni, about half an hour's walk from the mission houses, with one hundred and forty huts, furnishes a home for about one hundred and twenty lepers and has a total population of three hundred to four hundred; the other, Mtofyia, several hours distant, with fifty lepers and about one hundred persons in all. The fifth colony is near the river Kibila, two and a half hours distant from Ipyana, and is known as Songela. Here one hundred and ninety-five lepers occupy one hundred and forty huts.

What a demand on the sympathies is made by contact with lepers in every stage of their progressive misery! Indescribably pitiful scenes and intense sufferings must be witnessed. Heart-rending are the moans, as the more vital parts are reached by the poison of the disease. The effluvium cast off pollutes the air with its offensiveness. And yet all this and more is cheerfully endured by men and women who seek to be "all things to all men, that they may by all means save some." But it is particularly trying, when the hardness of the stubborn heart manifests itself the more baldly and unreservedly because of the realized hopelessness of the poor people's condition. This is only too often experienced. Not even in Christian lands is suffering always a means of grace. Sometimes it hardens with the hardness of despair.

Job's wife, with her "Curse God and die," has her counterpart even in lands that know of the long-suffering and merciful kindness of a Father in Heaven. Even in Christendom misery may call forth the worst characteristics that lie dormant in human nature. Hopeless suffering furnishes occasion for murmuring and complaint. How much more is it to be expected that in the case of heathen declining health and uncertainty as to the future neither make for the softening of the temper nor induce patient resignation. Misery is rather apt to crush out the native graces of the heathen's normal disposition. Leprosy tears away the veil of decorum that even in heathendom enwraps many a character out of respect for public opinion. When physical powers have not yet been really broken, but the hopelessness of the disease has been realized, desperate acts may be contemplated. A reasoning is exhibited akin to that of the lepers within beleaguered Samaria, who urged one another to venture out into the silent camp of the besiegers: "The worst that can happen to us is death; and in any case we are hastening forward to a miserable death. Therefore let us risk all for present gains." Then a band of these desperate lepers will issue out from their colony and ravage the vicinity, stealing and slaughtering cattle, that they may once more gorge themselves to repletion. They know well enough, that very little will be done to them. They can not be condemned to severe corporal labor in chains, and as little can they be punished with the lash. Nor will any official dare to infect a prison cell by placing their tainted bodies in it. Such experiences have been made. Hence the oversight of these often discontented and sometimes unruly heathen sufferers may involve no light task, quite apart from the pain felt when thankless lack of appreciation repudiates that Gospel which should have a special attractiveness for these most miserable of the miserable.

All the greater the triumph of our Lord, when some such hard heart is broken, when murmuring and despair yield, and hope and peace enter, and the soul waits patiently on

Him. And such triumphs have been celebrated. There are now Christians among the lepers in Nyasaland.

But among the inhabitants of these leper-colonies is one who deserves special mention. This is Twijulege, of Songela. Twijulege is a Christian, and no leper, and yet he has cast in his lot with these wretched sufferers. More than this Twijulege is one of the "evangelists," who have been devotedly seeking to win their countrymen for Christ. He was an evangelist in the regular service of the mission long before he removed to Songela, whither he went of his own free will.

Let us make his acquaintance, as one of the scholars of the school for evangelists at Rungwe in 1903. The then director of that school, Brother Klautzsch, sketched his character thus: "One who becomes weary at times, because the subjects studied, especially arithmetic, go beyond his horizon, is a Rutenganio man, Twijulege. He is a dear man, with a frank open character, who loves Jesus and so far as I can observe walks in the light. In the early days of the school, when I read the regulations to the students, which among the rest prohibited all strife amongst them, he came in the evening and made confession that he had quarreled with a fellow-student. We prayed together, and Jesus forgave him, that is, took away from him his sense of self-accusation. Next morning he came with a glad face and told me how the Lord had smoothed the way for him. I had naturally said to him, that he must make it good with the other, even if the other possibly was more to blame than he. He dreaded this; but the Lord had prepared the way. Now his wife has also become a candidate for baptism and is receiving instruction; I hope that they may some day set forth amid heathen surroundings, what a family is where Jesus dwells. Such object lessons here as well as at home have more power to win men for the Crucified than have anything else, for He wishes to dwell in them that are His. Twijulege apprehends Biblical truths with an amazing swiftness, as though it were almost a matter of course for him to do so. He has no need like so many unconverted

persons to reflect on the possibility of the personal presence of Jesus, still less to put it in question. No, because he has this Jesus and has been saved by Him, he recognizes Him to be the One, Who he is."

The wish of Klautzsch has been fulfilled, but in a manner not in harmony with his expectations. After completing the course in the school for evangelists at Rungwe, Twijulege served for some years acceptably as an evangelist under the missionary at Rutenganio. But later on his wife showed signs of leprosy. According to native usage, he would have been justified in divorcing her. Indeed her father sent back the presents received at the time of her marriage, in token that Twilujege was now a free man. But now Twijulege proved himself a Christian in reality. His wife elected to go to the leper colony near Ipyana—her husband had of late been doing the work of an evangelist in the lowlands nearby. As in the case of Ruth, his devotion voiced itself in action following on the determination, "Whither thou goest, I will go; thy people shall be my people." Had not his God already become her God? Indeed what else could he do than cleave to her, if he would be true to his own name, selected by himself at baptism—Twijulege, that is "Let us strive after perfectness."

So Twijulege voluntarily devoted himself to the work of making known his Saviour to the lepers of Songela. And God owned and blessed his decision. On the 29th of December, 1910, Kretschmer baptized the firstfruits of Twijulege's labors there, six men, four women and two children. And this baptism was followed by the application of a number of others for special instruction that they, too, might also publicly own Christ.

Surely this shall be but an earnest of wider and more successful work among these poor sufferers; for if all who are afflicted and heavy-laden need a Saviour, most emphatically do these. To them of all men those words in the Epistle to the Philippians must come with a force that brings special comfort: "For our citizenship is in heaven; from

whence also we wait for a Saviour, the Lord Jesus Christ, Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." And apart from the comfort and help which is thus brought to individual sufferers, disinterested devotion to them must recommend our holy faith where others are seeking to present Islam as a substitute, a substitute whose utter inferiority is shown amongst the rest by its callousness as well as its helplessness overagainst this intense form of human misery.

CHAPTER XV.

A SUNDAY IN ISOKO.

A characteristic glimpse into the actual work of the missionaries may be afforded by the following sketch of a Sunday at Isoko, translated from a letter of the missionary Emil Bachmann, who writes ten years after the founding of the station. At the time of the purchase of the land here, it was necessary to buy the site of an entire village of about ninety huts on the slopes of the Kalubi. The two hundred and fifty people were allowed to remain, but it was expected that they would send their children to the school and themselves show a regard for the services conducted by the missionaries. Hence Isoko differs from some of the other stations in that a village with a mixed population, heathen and Christian, exists on mission land. Otherwise the features of the work are the same. Brother Emil Bachmann writes as follows:

It is still dark; but chanticleer's voice echoes and announces that daybreak is at hand. We awake with glad and thankful hearts: it is Sunday. Gradually signs of life increase all around us and a many-colored troop of feathered songsters sustain their parts in a morning concert. Really enchanting tones sound forth from the bushes nearby, where the singers hide from our gaze. All nature is joyful and praises the Lord, and at the same time exhorts us: "Oh, son of man, do thou also render praise." Yes, the guardian of Israel has once more watched over us through a night, and our hearts are full of thanksgiving. The sky is clear. It will be another hot day. Our darling child has also been aroused, and we pay a brief visit to our garden after coffee and morning prayers. The sun has now risen; but he must travel quite a distance, before he can look over the mountains that surround us. In their shade, we can enjoy the cool of the morning. But see! there he peers over the mountain-top, and we seek to withdraw from his keen gaze.

But listen! what sounds are those? They are the tones of the old war-horn, which calls together the Sunday School children. What a difference between then and now! Then, yes as late as 1902, these blasts summoned all the men capable of bearing arms to Chief Nyembele, nearby, in order to fall upon the villages of lesser chieftains in the darkness of the night and rob and plunder. To-day? Not a soul is filled with fear because this horn is sounded, but the children know, that to-day a story about Jesus will again be told them. Verily our Saviour has brought peace to the earth; He has brought peace even to the valleys of Bundali. The Gospel of peace and the strong arm of just rulers have together insured peace and security in the land.

The Sunday scholars stream hither from all sides. Most of the boys have their nakedness covered only with a loincloth of cotton. The girls come in their clothing made from the inner bark of a certain tree, which they have beautified for to-day with a red paste (*Mbala*). Only some of the young lads, who have been able to earn something by their work or who are in the service of the missionaries, and most of the children of the Christians wear regular clothes. One of these lads lets me know, that the teacher of the Sunday School has come, and I also go to take part in the instruction.

The children have learned a number of hymns in the day-school, and we begin the service with one of these. True the singing leaves something to be desired. Undoubtedly the ears of many of our home friends would be pained. For the youngsters are not very particular in regard to time or purity of tone. Yet even though they sometimes sing flat or the notes will not reach for the words or the words for the notes, they are never at a loss. By means of any sort of prolongation or abbreviation, as may be needed, they always manage to effect a happy conclusion. On the other hand they sing some hymns in reality very finely. But if we did not practice so often, and if the school hours did not afford such frequent opportunities for correcting and leading the singing, all the tunes would before

very long be assimilated to the native taste. And yet these hymns are to the glory of God. How stimulating it is to hear them sung in the daily life of the people in their villages as they go about their ordinary occupations!

The opening hymn is followed by prayer, the reading of the Gospel for the day and the relating of the story it contains with application. But we have to do with children of nature, for whom attention and sitting still are unknown qualities. And the girls often have charge of their small brothers and sisters, whom they have brought on their backs. Every now and again we must admonish all to keep quiet and listen; and then it goes passably for a short time. But sometimes our questioning betrays that their thoughts have gone wool-gathering. It is difficult to get anything out of the girls; the boys answer better. After another prayer and song, those who are present are counted, and we find that thirty-eight boys and seventy-two girls have come. Finally they are charged to invite their parents and relatives to the preaching service, and then they breathe a sigh of relief, for only of a very few can it as yet be said, that attendance at Sunday School springs from a heart's desire.

Out they stream. The boys stand in groups for a short time, and then scatter to their villages. The girls hurry into the yard to the stones with which they play. They call the game "Akwankila" ("Jacks" in American children's parlance). The player kneels by a little pile of stones, throws one stone into the air and seizing one of the other stones catches also the first as it descends. The game is ended when the whole pile has been won in this manner.

Slowly the girls also disappear. After a short time the church bell summons to the preaching service. A number of chorales played on the cornet also admonish the people to direct their hearts towards heavenly things. The neighborhood is well peopled, yet the attendance is but scanty. In the first days of this station many came. But when it began to be plain to them that they must break with their

old ways and mode of life, this seemed to them too hard a demand, and as in the days of Jesus, so too here, the people would not come to Him that they might have life. And yet why should we be surprised? They have what they need for their daily sustenance, and where their treasure is, there is also their heart—namely with their cattle. After death, they say, they expect to go where their relatives are. Nevertheless quite a considerable number of heathen do respond to our summons. Indeed on festival days our church is crowded, and many must stand outside. But not only heathen come to the service. A Christian congregation testifies that God's Word has not returned to Him void. We recognize the Christians by their white clothing and the Christian women by their special head-dress. Men and women apart, they greet each other as they assemble in front of the church, and exchange their experiences. In this land verbal communications must take the place of newspapers, and it is almost incredible with what speed occurrences become known. But now at a gesture of the usher all enter God's house and take their places on the low benches.

The church is a structure of stout tree-trunks, woven together with bamboo. The interstices have been filled out with clay, and the whole has been whitewashed with a sort of lime, which however does not wear well. The roof is of thatch, and the windows are without glass or venetian blinds, since it would not pay to provide so provisional a building with expensive windows.

The order of service is as at home, only without the litany. We also miss the accompaniment to the singing. Our harmonium stands in the dwelling of the missionary Zeeb for safety's sake. For in our provisional church the white ants would probably in a short time so seriously damage it that it would be beyond repair. During the service the attention is good. If the little children raise something of a disturbance their mothers carry them outside.

When the weather permits, we visit outposts after dinner on Sunday. To-day Brother Zeeb visits Mbomba and I go

with two Christians to the lepers' settlement. True it is always very hot in the afternoon; but since there is service again in the evening, the arrangement is unavoidable. At first it was not thought that leprosy was so wide-spread here. But finally the actual conditions of the country became better known, and when the government sent Askaris (native soldiers) to search out the lepers, a startlingly large number were found.

We walk about half an hour, till we reach the first huts; but they live in various valleys as much as two hours' distance apart. This is accounted for by the fact that each family is if possible to live on its own land and has sufficient land to afford self-support. Moreover the lepers are arranged in accordance with the various small clans to which they belong. There are from one hundred to one hundred and twenty lepers here; but their wives and children raise the number to betwen three and four hundred.

We had sent word of our coming in advance, in order that the lepers might be gathered for worship when we came. But we found only two or three. Nor did our shouting and calling have any effect. Then we heard that the wife of one of the lepers had brewed beer, and that all the lepers living in the vicinity had gone thither. We wended our way to the house in question. Here we found one among the rest, who had never been able to come to hear the Word of God ostensibly on account of the bad sores on his feet. Yes, in this land beer has greater attractions than the Word of God. Now they come out of the hut, where the drinking is going on, and say that no one else is there. But a closer investigation yields a quite different result. Here are others—for the most part quite healthy people from our neighboring village, Kapauga. They all find it very unpleasant to be thus disturbed in their drinking bout. Nevertheless they all yield to our invitation, and we assemble at the usual place in the shade of a great tree. As yet the lepers have no chapel; but they are to have one like the other villages which we statedly visit; and they are willing to do their part towards its erection, so far as lies

in their power. Thirty men, twenty women and fourteen children have assembled. We commence with a hymn and prayer. Unfortunately the singing is very weak; for only the visitors and a number of children who have learned the hymn from their teachers in the village, are able to join in. To-day we tell them of the healing of the ten lepers. They listen closely. This is a Gospel suited just to them. They hear that they are not the only ones that have fallen a prey to this dreadful ailment. And they are filled with wonder, that the great teacher and prophet with such ease made so many whole. They are told that Jesus can still do wonders; but that it is His first and foremost concern to purify them and us all from the leprosy of sin, in order some day to receive us in the land of lasting joy, where sorrow and sickness will be unknown. Have they understood all that which we tell them? Has it called forth an echo in their hearts, an echo which will spur them on to seek for heavenly things? We do not know. But we pray the Lord to reveal Himself to these most miserable of the miserable to the salvation of their souls.

At the close of the service they bring forward various matters—that they have so little to eat, that other persons hoe their land, that they would like to have a teacher for their children, and, what recurs on each visit, that they have no salt to eat with their vegetables. To the first point we say, that they should be contented, for they have always had sufficient to keep them alive; which they admit. We promise our help for the remedy of the second evil. In regard to the desired teacher, we will do what we can. With regard to the last point, either very few or very many words are necessary, according as we are willing to really enter on the subject. They know well enough in advance, that their request will be denied, yet they present it again and again. Were their request to be fulfilled, one would continually need a large supply of salt, and even then their begging would not be reduced to silence.

Yet they are content with our denial, and we bid them farewell. "Mugonege"—"May you sleep," is our farewell;

A SERVICE IN THE OPEN.

and they say in return, "Mukagonege"—"May you sleep yonder." "Mwandege," they call after us once more—"May you walk carefully." And we assent with, "Lua"—"Yes." Their last wish is quite appropriate in view of the condition of the roads in these parts. But it does not suffice according to the etiquette of Africa to repeat a greeting only once. It must be said over and over again, till one is almost out of hearing. We are made to feel that our visit was really welcome to the lepers, and we on our part rejoice in having been permitted to bear witness to them about Jesus.

On the way back to the station my native companions and I pass the time talking about Germany or about customs and usages here in Africa. It is of lively interest to them to know about the Fatherland; but I on my part am equally interested to hear what they can tell me about their own country and its people. On the way we come upon a place where there has been a fire and beside it two pots. A leper has died, and on the way by which he went from his home to the leper colony a medicine-man has cooked medicine and left all lying. If this were not done, they believe that the disease would return to the village and easily settle upon one of the relatives. We pass on. Now we have climbed the mountain, and a splendid view opens out before us. There lies the northern end of Lake Nyasa, and on the farther shore the mountains of Bukinga rise in proud majesty. Yes, even the water-fall above the Berlin mission station gleams forth a greeting to us.

And now we approach our home, whence my wife comes to meet me, with our child. The Christians pass on into the village and now I have a brief period of rest. But I have brought from the walk a mighty thirst and soon we sit down to coffee. We would gladly do this on our veranda; but on the one side of the house the wind is blowing too fiercely and on the other the sun is streaming down. So we remain within doors. To-day we may allow ourselves more time than usual, for it is Sunday. But after coffee we must go and pay the Zeeb family a brief visit. They have just returned from a short walk in the neigh-

boring wood. They are well and have good news from their two children, who have left them in order to go to school in Europe. We sing a number of chorales together and are happy that our Brethren's Hymnbook contains such treasures.

But once more the bell rings; for before dark the congregation will assemble again to hear God's Word. And once more the cornet sounds its invitation. The service partakes more of the nature of questions and answers with reference to the sermon of the morning. The questions are addressed only to the Christians and we rejoice that they reply so well. We close with the wish that we may take to heart in the routine of the week all that we have heard to-day and may walk before the Lord to His good pleasure.

The cow bells sound out as the herds approach to be sheltered in their stalls for the night. Gradually darkness settles down. From the village the melodies of Christian song may be heard, and then all is still. Only the occasional trolling of a song by a benighted wanderer is heard, who thus screws up his courage or seeks to scare off any wild beast that may be prowling near.

We edify ourselves in German once more with a sermon from the sainted Bishop Wunderling's *"Uraltes und Ewig Neues,"* and remember the congregations that once had in their midst this herald of the truth. But how goes it in the home-land now? A number of religious papers and a brief diary convey the desired information.

Sleep once more settles down upon the earth and enters our home also. Once more we may gather refreshment for body and spirit through undisturbed rest; for even here in distant Africa the faithful One that watches over Israel protects our bed, He Who neither slumbers nor sleeps.

CHAPTER XVI.

THE MISSION AS A CIVILIZING FORCE.

Evangelization and the introduction of civilization and culture are not identical. Still less are they mutually antagonistic. Rather must the true Christianization of a people hitherto undeveloped in respect to culture inevitably exercise a moulding and uplifting influence and directly make for their civilization. This holds as good in the twentieth century among the dusky tribes of the Dark Continent as it did during the seventh and eight centuries among Teutonic peoples. True religion penetrates the whole of life and transforms all its relationships. When a primitive heathen, hitherto sunken in superstition, learns to adore Him Whom to know is life eternal, a process commences which affects and in the course of time alters his entire nature. With conversion a Christian character begins to germinate. The ideal of a true family life is conceived. A desire for order and propriety follows. Moral perceptions deepen. Reliability appears a thing to be coveted. He who was hitherto the sport of his own caprices, begins to have a respect for the sense of duty and conscientiousness awakens. He learns to do not merely what naturally appeals to him and what he fancies, but rather what he ought to do. Much that formerly appeared to be innocent or at least indifferent and permissible, he gradually puts away as hateful and debasing. He discerns the real consequences of polygamy, an institution degrading to womanhood and intensifying the selfishness of the man. Revenge, under the old order of things regarded as a matter of natural right, is renounced. Aspirations after knowledge awaken. The condition of woman is gradually elevated. The value of time dawns on the whole people and new needs arise in their economic life. Morals improve. Superstitions die out. The sense of right and justice is educated. In short the work of civilizing the race has received a basis on which it can build.

On the other hand until this basis has been won, the work of civilizing can be little better than the imposing on the savage the thin varnish of a more or less clumsy imitation of half understood usages. True culture is impossible before the might of superstition has been broken. And in German East Africa superstition sways the heathen family in a way that makes true identity of interests impossible. For the man reveres the ancestors of his family, the woman those of her people. They can not in perfect community of interests call to aid what they hold to be the higher powers. Has sickness for example seized a daughter, not the father but the mother is concerned, and since she can not herself bring offerings to the ancestors she must seek some influential relative on her side of the house, that he may assemble the family in front of the hut, and pouring out the libation of beer or water at the foot of the banana tree next to the door, sacred to the spirits of the forefathers, may call upon them to avert their anger and be propitious. But if this appeal is ineffectual, the poisonous plant of mistrust blossoms only too easily in the heart of the father and quickly bears fruit. There follow whisperings of "Bulosi,' i. e., "Sorcerer," or "Ndosi," i. e., "Witchcraft." A divorce may readily follow, for the fear of witchcraft maddens the minds of even the otherwise judicial.

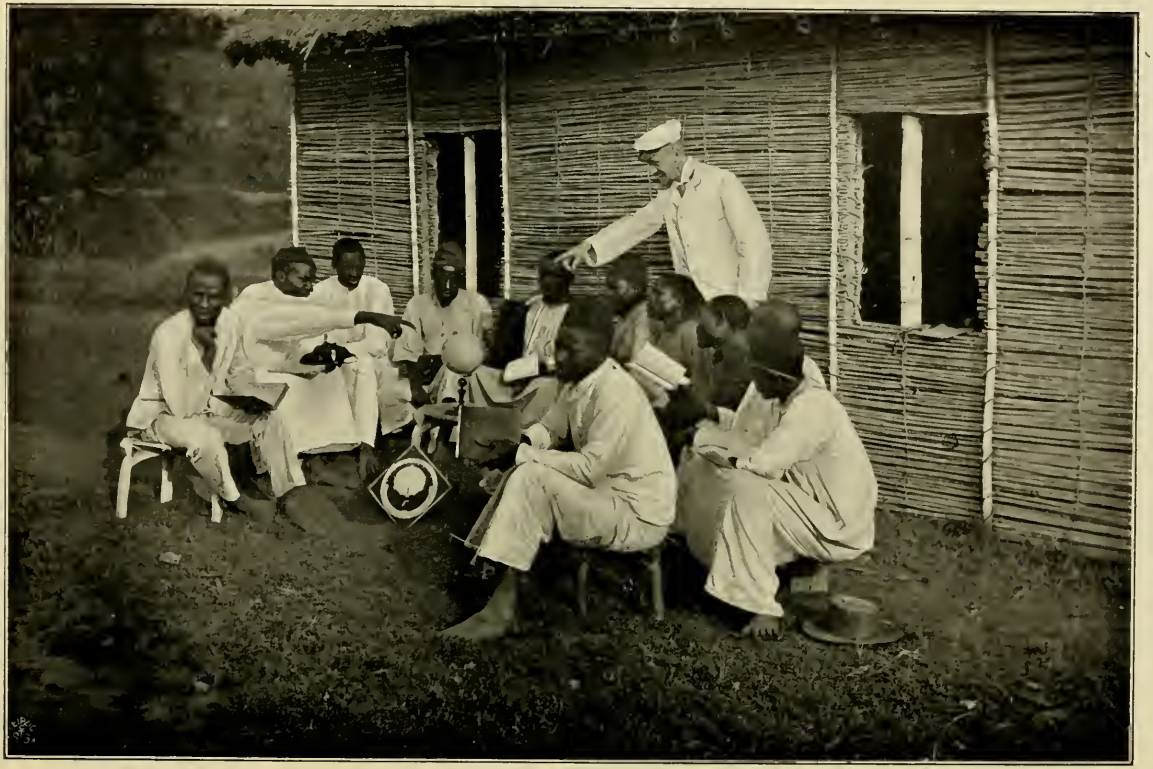
In every mission various means are at disposal to counteract and ultimately remove superstition—first and foremost the school, the press and medical activity. Recourse has been had to all three in Nyasaland, though all three and especially the latter two are capable of a more intense and wider application. The periodical press is represented by the Christian newspaper in the Suaheli language "Pwani no bara"—"Coast and Inland," edited and published as a joint undertaking of the Protestant Missions in German East Africa by Superintendent Klamroth of the Berlin Mission at Daressalam. Gemuseus, the Director of the Normal School at Rungwe, represents the Moravian Mission on the staff of his collaborators. However, where reading was an

unknown art twenty years ago, too much can not be expected from the use of this means among the present generation of Konde peoples. Similarly the medical missionary weapon can be employed for the destruction of superstition to best advantage only after fully qualified medical men are sent to the field, however valuable the partial medical education gained by this or that missionary in Livingstone College, London, or in the *Deutsches Institut für ärztliche Mission* in Tübingen. Nevertheless even the alleviation of tropical diseases by Europeans who are laymen in the world of medicine may do and has done much to shake the blind belief of ignorant natives in the puerile superstitions received by tradition. Apart from the binding of wounds, and the performing of minor surgical operations, the average missionary must do what he can to relieve bronchitis, dysentery and fevers, and to ease irritated eyes, as well as mitigate certain affections of the skin, and swellings of the lower limbs that are peculiar to equatorial Africa. And every case of sane treatment in accordance with some knowledge of anatomy and the actual laws of health exerts a civilizing effect in that it loosens the power of superstitions that benumb the intellect.

On the other hand the educational activity of the mission has been developed with energetic rapidity, and has evoked a gratifying response from a people thirsting for enlightenment. All ages are represented among the learners. At the close of the year 1910, 10 schools at the stations and 73 at outposts were attended by 4258 pupils, 2247 males and 2011 females. Of the scholars only 248 had been baptized. If the curriculum remains as yet primitive it includes the three essentials, reading, writing and arithmetic; and singing and religious instruction impress upon it the distinctively missionary character. Thanks to the Training School for Native Evangelists, opened at Rungwe in 1903 under Klautzsch, a valuable corps of native evangelists is rendering efficient aid in carrying the torch of intelligence and information through the land in connection with the extensive itinerations of these men. And if on his return to

Europe in 1906, necessitated by broken health, this school was at least temporarily closed, the Normal School founded by Gemuseus at Rungwe in January, 1910, is doing excellent work and will ensure the development and improvement of the entire school-system in coming years.

The influence exerted by the mission as a civilizing force by no means ceases, however, with the energetic prosecution of the work of education. Enjoying as it does the protection afforded by the firm hand of the colonial government, thanks to whose power intertribal feuds have ceased to render life insecure, the missionaries count it a privilege to cooperate with the authorities in the promotion of communal undertakings, and to explain to the people the necessity and value of various institutions and administrative arrangements that appertain to civilization. If in the early days of the mission opportunity was afforded and gladly used, to mediate between native chiefs and colonial officers to the mutual satisfaction of all concerned, the influence of the missionaries has since then repeatedly made for contentment and peace, through their serving as intermediaries for individuals who wish to seek the protection of the government overagainst the oppression of tyrannous chieftains, or by their promoting the peace and good order of whole communities by explaining the significance and purpose of taxation. Unquestionably there have been cases when otherwise inevitable and possibly serious friction in connection with the collection of the "hut tax" of about one dollar a year has been avoided solely because the missionaries prepared the way for its collection. They have rendered more easy and more acceptable that orderly submission to regulations, which is required by a civilized administration of public affairs, and in various ways have contributed to the securing of sound conditions for colonial development. Valuable aid has been rendered by them to the government in connection with the construction of public works—notably the carrying of the wide and well graded highways across the country, known in the parlance of Nyasa as "Barabaras," and the building of bridges, as when Kretsch-



A LESSON IN GEOGRAPHY.

mer with governmental aid spanned the Kibila in 1907. Of considerable significance in the advance of civilization must be reckoned also the laying of pipes for a permanent water supply at certain stations, as in the case of Meyer's provision of water for Rutenganio, and similar work at Mbozi, where the piping is eight kilometers long.

Definitely and positively the influence of the mission has made for civilization and culture, however, in another respect. A mighty change in the point of view of a people that lacks any true conception of life inevitably follows, when instructed by the words and the example of representatives of a cultured race as to the high value and the real dignity of physical labor. Hitherto the sons of the wilderness regarded labor as something degrading. At best they consigned it to their women as much as possible. Unless absolutely compelled by the struggle for existence to act otherwise, they held labor to be beneath their dignity, except that connected with the chase, since the privations and dangers of hunting reminded them of those connected with war and served as a training for war—the trade of a man. For the monotonous toil of every day they had little understanding. Industry of a steady sort was unknown except among the mountaineers, whose climate compelled it. Their needs were few and simple, and in a fertile tropical land these needs were easily met. Indeed why should economy be practiced, when the necessities of life could not be stored against the future?

But now the example of the missionaries stimulates to make provision for the future, and teaches how this may be done. Money, as a means of exchange and possessing inherent power to provide for future desires, begins to enter the land. New wants have arisen, and must be met. The sense of decency, for example, has aroused a sane discontent with savage nakedness. Clothing is regarded as desirable. It is learned that health may be promoted by the erection of better houses. The government's demand for taxes must be met, and money, needful for clothes and for the payment of taxes, can be obtained only through labor.

The Christians find it desirable to live on mission land, near the church and school, that the advantage of uninterrupted instruction may be enjoyed. For the land thus occupied a small rent must be paid. With the gradual introduction of superior implements, such as hoes and knives and axes, products of Europe, instinctively the capacity for trade is stimulated, and this carries with it the willingness to learn and practice industries, or at least to obtain labor that is recompensed. The careless living from hand to mouth, characteristic of the former days makes way for an ability to contribute in some manner to the needs and the wealth of the world.

In view of all this, from an early day it has been the effort of Moravian missionaries in all parts of the world to instruct their converts how to utilize and develop the natural resources of their land, and to introduce to them trades and occupations as well as to provide a market for their products, if this is not otherwise at hand. And the Mission in Nyasaland has been no exception in this respect. Here as elsewhere the Church has recognized that it has social duties to perform. That the native tribes of any colony belong to its most valuable assets, missionary leaders have long believed and urged on others; for the latent resources of a colony can be advantageously developed only by the use of the labor which is ready to hand. And a further axiom for missionary leaders is this: native races have the best opportunity to develop, and conflict with colonists is best avoided, when the former are in a position to render services to the latter in spheres where they come least of all into personal competition with the whites who have entered the land.

With these and like thoughts in mind the missionaries in Nyasaland have been putting forth efforts to win their converts and the tribes to which they belong for useful industry. At various stations brickmaking has been taught in connection with the erection of the houses and churches. Carpentry, tailoring and shoemaking are other industries to which the people have taken to some extent. Utengule be-

ing the center for the last named and Rungwe affording special facilities for wood-work. A new and enlarged carpenter-shop and wood-working establishment was built at Rungwe in 1909, and is under the management of Paul Hollan, a skilled mechanic in mission service, whilst Emil Böhme holds the position of master-builder for the entire mission. The plant at Rungwe consists of two massive buildings and four sheds, the former roofed with tiles, and the latter temporarily thatched, but also to later receive tile roofs. One of the sheds is arranged for the sawing out of boards. In another beams are shaped, roof-joists prepared and saws sharpened. Now and then painting is also done in the building. As many as sixteen saws have been kept busy at the same time, preparing beams from raw lumber, whilst nine men were also engaged in subsidiary work in connection with the same. From January to June, 1910, forty men were steadily employed in the establishment, and during the second half of the year the number rose to fifty-three. As many as two hundred and thirty porters were needed at one time to transport the finished product, when goods had to be delivered to the colonial government for the 5th company of the *"Schutztruppe"* at Massoko—beams, joists, boards, doors and furniture. In addition to the work done for the mission stations themselves and for the native soldiery the workshop was also busy on orders of cupboards and chairs for the district governor at Neu Langenburg, and in making furniture for mission-stations of the Berlin Society. When it is borne in mind, that in addition to the corps of steady employees in the establishment itself, and for the transportation of the finished goods, between 550 and 600 persons were employed in transporting raw lumber from the forest to the workshop, the significance of the establishment in connection with the social uplift and economic development of the Konde people will appear. That the people are willing, indeed often anxious for employment, has been experienced repeatedly. When for example on one occasion fifty men

were wanted in Rungwe to make bricks, five hundred persons made application for work.

Of probably yet greater value for the land itself in time to come are the efforts put forth by the mission to introduce to the people new products of the soil. Potatoes have already been widely distributed and are readily grown throughout the mountain districts, thanks to the foresight of the missionaries. Wheat, introduced by the Berlin mission, thrives at a given altitude. Rice has begun to enter into the calculations of the people of the swampy lowlands, near Lake Nyasa, and will soon be one of their staple foods. At various stations experiments have been made with the planting of coffee, with varying success—in some cases the white ants have gnawed the bark of the roots so that the bushes withered, elsewhere good crops are gathered. Tea has been grown. The seeds of cotton, furnished by the government, have been experimented with at various places, but it is too early to determine the ultimate prospects of this important product. All manner of fruits foreign to Central Africa have been planted, and in some cases with most welcome results, the native population having also learned their value, and gladly accepting presents of young fruit-trees to plant them near their own homes—plums, peaches, apricots, oranges, lemons, grapes, mangoes, guavas, figs, pomegranates, sapodillas, dates, and even apples and walnuts. It is scarcely likely that the last two will thrive. (In addition, many varieties of useful timber have been set out, including the eucalyptus). Experiments are also being made with quinces and chestnuts. Of small fruits the European strawberry, and the African blackberry and gooseberry flourish.

Of greatest importance in this connection is the plantation of the mission at Kyimbila, in charge of Adolf Stolz, whose entire time and attention are devoted to this undertaking and who has won for himself a name in East Africa as a specialist in forestry and horticultural experimentation. All visitors unite in expecting much from this plantation in years to come. So, for example the well-known German

newspaper correspondent and traveler, Emil Zimmerman, wrote in the *Hamburger Nachrichten* of October 18, 1910, in connection with his description of his visit to Neu Langenburg:

"Yesterday afternoon I visited the Herrnhut trade and plantation and mission station, Kyimbila, four kilometers away. Here the missionary Stolz has established a large rubber plantation. The lianes develop splendidly. True, they can not be tapped for ten or twelve years. If the result is in proportion to the present promise, this plantation will be of the greatest importance for the mountain districts of the colony. Mr. Stolz, who has surrounded the plantation with a hedge of roses, has also planted a number of tea plants, which have likewise developed finely. His coffee, as is the case everywhere here, stands in excellent condition." And Professor Dr. Haussleiter, of Halle, on the occasion of his visit in December of the same year, wrote: "The advantageous situation of Kyimbila causes it to be a place of recreation for missionaries from the other stations. The peculiarity of the place, and what will perhaps in future give it fame is the culture of the rubber plant *Landolphia Stolzii Busse*. Brother Stolz discovered this variety of liane, which he named after himself, and removed specimens from the neighboring primeval forest to his garden, and since 1903 has been experimenting with them. Rapidly growing varieties of trees have been planted at intervals of about 38 feet, and they serve as the supports of the lianes, which are planted between and branch out widely. So the valuable vines form garlands about the trees that serve them in place of trellises. The results of the experiment were so favorable, that in 1908-09 a surface of about 75 hectares on both slopes of a valley abounding in water were laid out as a plantation. The next years will tell, whether this significant experiment deserves further extension." Here again it is evident, that already in connection with the weeding and cultivation of this plantation the natives enjoy an opportunity of steady employment. Its significance will increase, when the time

for systematic tapping of the plants has arrived, and when the success of the experiment undertaken by the mission, will cause the people themselves to undertake the cultivation of rubber on their own plots of ground. For by that time, it is likely that the Central Railway of East Africa, now being energetically constructed to Tabora, will have pushed forth a branch line by way of Iringa to Neu Langenburg, from this point to advance to the southern end of Lake Tanganyika, since by this route the mineral treasures of the Congo State may be most conveniently transported to the Indian Ocean. Indeed when this undertaking has been completed, the industrious people of thickly populated and fruitful Kondeland will at last have an incentive to draw wealth from the abundant latent resources of their soil, and will the more readily respond to the instructions and example of the missionaries in connection with the honoring of honest toil.

Mention may yet be made of a somewhat less important experiment of the mission to introduce beasts of burden, by the importation of Muscat donkeys and the rearing of the same, this animal being reputed to resist the tsetse fly, so fatal to the horse. Some thirty head were in the stables at Kyimbila in 1910. The experiment with sheep and with a breed of cattle superior to the native stock is too new to permit of a conclusion as to its profitableness. The trade carried on at Kyimbila, and to a slight extent also at other stations, is of minor importance, its primary purpose being to supply the missionaries and the stations with necessaries of life and manufactured goods that must be imported from Europe, as well as to save converts from imposition at the hands of East Indian and Arab traders.

That in all these ways and through these various agencies the mission is exerting a most valuable influence as a power that makes for civilization and culture, is most apparent.

Although there has been considerable progress of a general nature in the colony since the Mission was commenced in it, thus far the number of European settlers has re-

TRAVEL IN CENTRAL AFRICA, THE MASCHILA.

mained under the original expectations. This holds good especially of the interior. By the transference of the seat of local government from the shore of Lake Nyasa to Neu Langenburg in the heart of the Konde country, the energizing influence of well-ordered colonial management has been felt in the entire district.

CHAPTER XVII.

THE PRESENT STATUS OF THE MISSION.

Of incalculable importance in connection with the development and organization of the rapidly growing enterprise in Nyasa was the official visit paid to each station and the entire field by Bishop Paul Hennig on commission of the Mission Board during the years 1905 and 1906. His own many years of missionary experience in South Africa, and his work of further administration as a member of the Central Mission Board of the Moravian Church after having filled the office of Superintendent in Cape Colony for more than a decade, eminently qualified him to inspect the work and advise with the workers. Having traveled by way of Mombasa, the railway to Port Florence, Lake Victoria Nyanza and the overland caravan route via Mwansa and Tabora, and having inspected the mission stations established in Unyamwesi, he reached Rungwe on September 1, 1905, and left Kondeland on February 13, 1906, to make his way back to Europe via the Livingstonia Mission and the Shire. During his stay in Rungwe a most important General Missionary Conference was convened under his chairmanship, at which the past of the mission was minutely reviewed, its present scrutinized and the policy to be adopted for the future carefully mapped out.

It is especially the fruit of this official visit, that the very organization of the mission makes provision for the systematic development of the Native Church as such in this mission-field. A carefully worked out plan provides for the use of the contributions of the native members, which are to be systematically collected from the commencement of their identification with the Church, in order to meet the requirements of the Native Church as such, and not for the support of the European missionaries. Account is rendered for the use of these monies to the native members in each congregation, and they have a voice in connection with the appropriation of the same. Through the "Helpers" or

"Elders" of the congregations the native membership exercises an influence in connection with the administration of church discipline. The views of these more advanced Christians are secured before the missionaries decide on the baptism of any candidate. In short every proper method is employed in order to let the membership feel that responsibility for the moral condition of the congregation rests with them and not merely with the missionaries. The goal that is being kept in view is that of the self-maintained, self-administered and self-extending Native Church. And the people are responding to this sense of responsibility, that is to make them *men* and not leave them mere children in Christ. By the very organization of the mission moreover, especially since the official visit of Bishop Hennig, emphasis is being laid on the necessity of raising up a staff of well-equipped native evangelists that this part of Africa may be evangelized by the Africans. Repeatedly in his reports of his visitation and consistently since then, he has used words that have now practically found embodiment in the written constitution and rules and regulations of the mission: "We should have more missionaries in the field, all endowed with the perfection of health and strength, so that they may be able to escape the tropical fever; with skillful and practical knowledge of various handicrafts; with a natural gift for acquiring mastery of the many native dialects; they must really be Africans in the midst of the native Africans. In Africa we have to deal with millions. It is difficult to foresee how they may all be reached with the Gospel. Yet the Lord has opened for us the doors of this long closed land. In consequence of the great needs, the fewness of the European missionaries, and the requests from all sides for missionaries, a large number of native evangelists have been assigned to various details of the work. *It seems plainly to be God's method that Africa shall be won for the Gospel by means of Africans.* Only by presenting the highest ideals, and through the most faithful oversight and the wisest organization, can a class of young native Christians be so trained that they may be able

to worthily assist the regularly appointed messengers of the Gospel."

Accordingly in the regulations of the mission provision has not merely been made that the riper men of each congregation shall let their character and experience and knowledge of the life of their fellow-countrymen make itself felt in connection with the organic life of the congregation; the Native Church has been provided with the opportunity of occasionally convening in the persons of its representatives, to consult about the welfare of the Native Church as a whole. The result of this radically progressive measure, adopted so early in the life of this mission, can not but make for manly self-reliance as a Christian body, safe-guarded as it is moreover in various ways. For it goes with the saying that the powers of the council of the Native Church are and must be limited and somewhat hedged in by the supervision of the executive conference of the mission so long as complete self-maintenance, ethical as well as financial, has not yet been attained.

The current administration of the mission itself lies in the hands of a so-called "Provincial Conference," whose chairman is the Superintendent, under the ultimate control of the Mission Board in Europe. And from time to time the whole body of missionary workers convenes as the "General Missionary Conference."

At the close of the year 1910 the membership of the congregations had passed the first thousand, numbering 1087. The males outnumbered the females. Furthermore the names of 535 candidates for baptism stood on the lists, and to these must be added 1006 who desired instruction. On the whole the membership had been recruited from among those who had not yet reached mid-life. Beyond this circle the missionaries had to do with a yet larger number, who with more or less regularity attended the public services. No less than 4258 adults and children were in attendance in the schools. Seventy-eight evangelists were at work, and in addition twenty-four male and fourteen female elders

aided the missionaries in the maintenance of discipline in the congregations.

In various cases the evangelists were at the same time serving as teachers; but apart from them 24 teachers and 41 assistants (monitors) were serving in the schools. Practically 5100 persons in all had identified themselves in one way or another with the mission in so far as willingness to receive the message was concerned, and to these might also be added the lepers at the various leper colonies under the supervision of the missionaries, about 1500 in number. Verily a marked advance in comparison with the state of things twenty years previous.

That a new period in the development of the mission has been reached, is apparent to all acquainted with its inner history. The era of busy external work of building activity and other operations connected with the founding of the stations hastens to an end. Minor building operations remain to be carried out at Mueia, Rungwe will soon require a building really adapted to the needs of the Normal School, and Isoko should have a church. But for the greater part of the year such of the people who have been attracted to the stations and their vicinity by the opportunity of obtaining employment will find it only in Kyimbila, with its plantation and Rungwe with its carpenter shop. On the other hand need of money has now begun to make itself felt, and with it therefore the need of an opportunity to earn. The colonial government has instituted a system of taxation—for this rupees must be had. Wants have arisen, modest enough indeed—more adequate clothing to meet with the requirements of decency, doors and windows for the homes—and money is needed to procure these. But European settlers, from whom wages might be received in return for services, are very few in the vicinity. Hence it is to be expected that the men may follow the impulse to go to the coast or to the Rhodesian gold fields in search of work. Possibly therefore a period of dispersion is likely to set in. It will be a time of special test. Will the con-

verts stand firm, when they come into a new and possibly heathen environment and serve there as good leaven?

Doubtless the outposts will gain in significance as the years pass, whilst the stations a such will not grow in size as Christian villages, but rather retain importance as the foci whence Christian influences radiate, garrisons where the special strength of the Army of the Cross is concentrated. Already this tendency is decidedly to be noted. Of the 1087 members at the end of the year 1910, 714 live at the stations and 373 at outposts or in heathen villages. Of the "Candidates for baptism" 310 and of the "New People" 581 live at the stations, whilst the outposts and villages claim 225 "Candidates for baptism" and 425 "New People." On the other hand may we not reasonably hope that just by reason of this dispersion, the Gospel may advance all the more rapidly, if the converts are true exponents of its self-propagating character?

The steady increase in the number of converts year by year is indeed an irrefutable proof that the change in the lives of the Christians testifies to others of the saving grace of their Lord. Yet the number of those under discipline, seventy-nine, some of whom have for years stubbornly withstood the pleadings of conscience and their own better knowledge, is a humiliating and disturbing factor in the situation. Nevertheless, when the temptations and the inherited tendency to sins of a certain type are taken into account, there is greatest reason to thank God that the evidences of a clean Christian life are so many and so striking.

As yet the efforts of Islam to make a breach in the young congregations have proved of no effect. For many years not a single case of perversion from among the ranks of the Christians required to be recorded, thank God. The missionaries are meanwhile alert in regard to the danger that threatens from this quarter.

The activity of the elders of the congregation is of ever increasing value. They are more and more coming to realize the significance and importance of their office and render very valuable assistance to the missionaries.

Gradually the congregations are coming to understand and to endeavor to do their part in connection with the financial side of the mission. But the money-power of the Christians is as yet exceedingly small. Possibility of earning anything is scarcely at hand in Mbozi, Utengule and Ileya. Nevertheless in the year 1910 the seven hundred adult members contributed at the rate of nearly three rupees per capita. It remains the task of the missionaries to teach them ways of cultivating the grace of Christian liberality and to instruct them in proportionate giving. Whilst money is scarce the Konde man is often the proud owner of valuable herds. These he needs to learn to offer to the Lord.

Meantime the number of young Christians is steadily growing, and with it the proportion of those who have enjoyed some schooling. The children of Christians are beginning to come forward, so that soon there will be a valuable proportion of Christians in the second generation, with all that this implies—such who from personal experience know slightly less of the corrupting and deadening influences of the old superstitions and heathen usages. But therewith new problems also confront the mission. The Church must take a position with reference to the marriages of such—must ascertain for example whether the native custom of dowries can be adapted to Christian marriage principles and in that case how the new usage is to be formed. Indeed all manner of old customs must be scrutinized, and a decision reached, as to whether they are in themselves of neutral character in the light of Christian morals, national practices ethically of negative significance only, and so not incompatible with a wise propagation of the Gospel that seeks to Christianize but not to denationalize—or whether they must be abolished root and branch. Child-marriage and all the direct and indirect appendages of polygamy must be warded off from the children of Christian parents, and not be permitted to insidiously creep into the life of the rising Christian community.

The educational work, reaching as it does 4258, who are daily counted and therefore in actual stated attendance, constitutes a most important factor in the influencing of the life of the people, including the heathen. Here most valuable opportunities are presented, even though from the standpoint of a school-man the methods employed still leave very much to be desired. It is still the day of small things. The proportion of adults to children among those in attendance varies very much at the different stations—sometimes a sixth, an eighth, even as many as the half of the scholars may be above sixteen years of age. In the vicinity of certain stations only a fraction of those of school age has as yet been brought into the school. Compulsory education has not been ordered by the government. Much depends therefore on the attitude taken by the respective chiefs overagainst education. To judge the degree of actual thirst for knowledge among the adults is more easy than in the case of the children—for the former come only when there is a real desire. Other motives may play a part in the case of the children—the wish of parents, orders of a chief to the people of his village; at the station, the regulations of the place, the request of a missionary, urgency of the teacher or of an evangelist. All these exert more or less pressure on the children, even though compulsory education as such is unknown.

School fees are required to be paid—at the stations, from two to six hellers a month, according to the grade of instruction imparted. The village schools not unnaturally remain in the back-ground in this respect. The fees are often earned by the children themselves, for example by doing weeding for the mission station.

The defects of the school-system from the standpoint of a professional educator are and must for a time remain not a few. First and foremost stands the poor quality of the teachers themselves, untrained, though not unblessed with native gifts. But in the day of beginnings the mission must help itself with the means at hand; and all that can be done is being done to insure that those teachers who have both

capacity and desire, may improve their knowledge as the years pass. Then in the second place school books are few. Primers exist, but the lack of a good "Reader" is felt. The Gospels have been serving this purpose thus far; but the edition has now been exhausted; another must be printed. The preparation of a "Reader" adapted to the requirements of Kondeland has been long under consideration; but as yet no missionary has been able to find the time to carry out the plan amid the press of his more immediate daily work.

With a view to supply the need of trained teachers the Normal School was founded at Rungwe, in charge of an experienced educator, Oskar Gemuseus. Part of the former church has been rearranged and equipped as a home for this institution. At the close of 1910 it was attended by eleven men and lads, ranging in age from twenty-four to about sixteen, with one boy of twelve. Two of the three men twenty-four years of age, are already married. The course of instruction embraced the following subjects during 1910: Language with the writing of Compositions; in addition to a study of the Konde, the mother-tongue of the men, one hour of Suaheli each day, the grammar of the mother tongue being studied also by comparison with the Suaheli. Religious instruction; in the Old Testament, the History of Israel to the Exodus; in the New Testament, the Gospel according to Mark, Mark also serving as a "Reader." Writing, in Latin characters. Arithmetic, the four rudimentary operations both with and without the use of the slate. Geography, a knowledge of their own immediate region and of German East Africa. Natural History, Mammals, and some of the chief races of men. Singing. On two afternoons of the week the men set type and worked at the printing-press. On other afternoons they tilled their own gardens and fields, working for their own support. The report states that the results disclosed very decidedly the difficulties that arise from the various degrees of previous education which the pupils had hitherto enjoyed. Nevertheless there can be no doubt that in this higher school lies a strategic point for the development of educational work

among the Konde peoples. With every advance in its efficiency a steady improvement in the entire school system is to be expected.

Year by year the work of the native evangelists has grown in importance. At the close of 1910 forty-eight outposts were occupied by and cared for by them, and in addition 894 preaching places were served at shorter or longer intervals as they made their circuits. That the land is very thinly occupied by its inhabitants in some districts, a village consisting of half a dozen huts, as contrasted with the populous centers met with in other districts, complicates the arranging of the circuits and renders the labors of the evangelists often very arduous and wearisome. Were the population more evenly distributed, it would be more easy to assign the circuits. But the evangelists do their work willingly and with great fidelity. Words of praise can scarcely be too high for them, however clearly their limitations are recognized. Without their assistance it is certain that Europeans could not have accomplished anything like what has been accomplished in recent years. If now and again a Judas has appeared in their ranks, it temporarily has involved a blow to the cause, humiliated the missionaries, and rendered them more cautious in the making of their appointments; but never can it hinder them from venturing on the attempt to employ the African Christian for the conversion of his countryman. Like the teachers, they too need to be further trained and are being trained as opportunity and time allow.

CHAPTER XVIII.

UNYAMWESI.

On January 2, 1898, a procession, that was for Africa decidedly imposing, entered the village of Urambo in the heart of German East Africa, and to the northwest of the important former Arab trading post and native city of Tabora. At its head rode two Europeans on Muscat donkeys and two white ladies were borne after them in palanquin-like hammocks on the shoulders of black porters. A long column of additional porters balanced on their heads boxes and bales containing their effects. Not a few of these men were accompanied by their wives and children. In all one might have counted three hundred and twenty-five natives, as the caravan filed into the village. Stains of travel, and rents, where clothing had come into contact with the thorns of the "*pori*," proclaimed that the journey had been a long one. Since the 31st of October the travelers had been on the road from Bagamoyo, on the coast opposite to Zanzibar. And had it not been for the hospitality received along the route at various missionary stations and military posts, their condition would doubtless have spoken yet more eloquently of the hardships of the way.

But now at length rest was within reach, and the wanderers were greeted with the reception usually accorded to conquerors in the heart of Africa, so glad were the people of Urambo to welcome them. The people came in crowds under the lead of their chief, bearing banners of bright stuff or waving long reeds. With swinging clubs native warriors executed a war-dance in honor of the strangers. Inquisitive and friendly women and girls surrounded the hammocks of the white ladies. Each wanted to press their hands, so that the unrestrained gladness of the welcome threatened to bring them to grief. Shouts of joy rent the air. A torrent of questions poured forth from dusky throats in a language utterly foreign. The whole

experience was so surprising as almost to overwhelm the newcomers.

At last they could halt under tall trees that crowned a hill, whence an entrancing view might be had of the rolling landscape of Unyamwesi. Just below them lay the solidly built houses of the mission-station of Urambo. This was the goal of their long wanderings by sea and land. For the caravan was that of the missionaries Edmund Dahl and Konrad Meier, who had come in accordance with an agreement between the London Missionary Society and the Mission Board of the Moravian Church in order to take over for the latter this station now two decades old.

In the latter part of the nineteenth century Urambo had enjoyed a certain amount of fame in equatorial African circles, as the headquarters of a certain "Sultan" Mirambo, one of the richest and most influential chieftains of the land. He had even dared to oppose the Arab traders, and had done so successfully, cutting off their direct intercourse between their important trading-center, Tabora, a town of more than 35,000 people, and their great entrepot Ujiji, on Lake Tanganyika. Stanley had even called him a "black Napoleon."

The very first contact between Christianity and Mirambo's realm went back to the great Dr. David Livingstone. In 1877 Ujiji was occupied by the London Missionary Society and the road thither passed through the stations of the Church Missionary Society, Mamboia, Mpapua and Ujui. But since a couple of hundred miles lay between Ujui and Ujiji, it seemed advisable to secure a half-way house on the route. This led to the occupation of Urambo by the medical missionary, Dr. Southon, in 1879. A promising commencement was made. In a comparatively short time the physician won the confidence of Mirambo and of his people by means of his medical skill. But his career was destined to be brief and his end tragic. Whilst on an excursion his black servant accidentally shot him in the arm. There was no one at hand to amputate the shattered limb. A messenger was sent to Ujui, and after a few days the

VISIT OF A CHIEFTAIN.

help that had been summoned appeared. The arm was now removed by the missionary colleague in accordance with directions given by the sufferer. But it was too late. Mortification had already set in. On his deathbed Dr. Southon bade Mirambo receive his successor in a friendly manner, and the mourning chief replied: "O, brother, do not speak so. I would give a great deal, rather than have you die. Whether I shall like the next as I have liked you, I do not know. But what I can do for him, I will do." This transpired in 1882.

A successor came—the missionary Thomas F. Shaw, who labored thirteen years in Urambo, and to whose diligence and energy the erection of the solidly built houses is to be ascribed. From time to time assistants were sent out to him, last of all an artizan-missionary, Draper. But he was called away before he could rejoice in seeing tangible fruits of his labor in the baptism of converts. The grounds for the withdrawal were apparently the following: The mission at Ujiji, which had occasioned the establishment of Urambo, did not flourish. The conflict there proved too uneven, for the might of the Arab traders, fanatic Mohammedans, had not yet been broken. It had cost many precious lives and much money. On the other hand better hopes could be entertained of Niamkolo, at the southern end of Lake Tanganyika. Moreover in accordance with the international agreements of 1885, Ujiji lay within the sphere of German influence, and with it also Urambo. Niamkolo was in territory assigned to Britain. Hence it was not unnatural that the London Missionary Society sought for German workers, who would be willing to take over Urambo, that it might devote its energies to the tribes within the British sphere.

After the application of the London Society had been made without result to other German missionary organizations, in April, 1894, the request reached the Executive Board of the Moravian Church at Berthelsdorf near Herrnhut. Various considerations caused the negotiations, thus begun, to result favorably two years later, the Moravian

Church agreeing to take over the work by purchasing the buildings at Urambo. A special incentive was the consideration that thereby the mission, commenced in Nyasa, would enjoy the moral right to branch out to the north, and thus a sphere of operations be won, worthy of the best efforts of the Moravian Church and its friends.

The arrival of Dahl and Meier crowned the completion of these negotiations, and during the course of the same year they were privileged to welcome as their future leader Rudolf Stern, transferred from the mission in Surinam in order to become the superintendent of the new field. Receiving the property from the artizan-missionary Draper, who had been left in charge by the London Missionary Society after the recall of Shaw, the newcomers found their commencement made lighter for them than they had expected—and indeed in various ways. Not only had friendly relations between the Africans and Europeans already been established; not only did they find a dwelling, adapted to the requirements of the climate, ready for them. The habit of attendance at school during the week and at divine services on Sundays had already been formed by the natives —on the very first Sunday from five to six hundred people assembled. And beyond all this, the linguistic studies of the English missionaries paved the way at least for their mastery of the language of the Wanyamwesi. No wonder their first report abounded in expressions of thanks and praise.

But soon followed a disappointment, that was all the more bitter in contrast with the early hopes. It appeared that the marvellous affability of the young chief and his people had blossomed forth from the expectation of gains supposed to be derivable from the presence of the strangers, whose caravan brought such numerous boxes and bales of goods. If they still continued to respond to the call to services, it was only in the hope of at last receiving presents. This came clearly to light on Good Friday. The usual crowd assembled, indeed; but when the hour of worship passed, and no strips of printed calico were distributed, nothing at all given,

murmurings were loud. Similarly the scholars made very plain their disappointment, when at the close of each month no small gift rewarded diligent attendance. Quite naturally, too, the numbers of those who wielded slate and pencil fell off. It was soon apparent, moreover, that the sorcerers understood how to make capital of the disappointment of the people. Gradually, too, the missionaries discovered dark shadows in the life of the Wanyamwesi and found that they must reckon with a variety of elements that worked counter to their evangelization. First and foremost, their readiness to accept employment as "porters," which took large numbers of men away from their homes and brought them into contact with hostile Mohammedan influences at the sea-coast, as well as in Tabora; then, their immorality, and their insatiable love of native beer, drunkenness being a common vice of this people. However highly the missionaries prized the preparatory work of their predecessors, they could not approve of nor continue certain of their methods, and their literary work required to be decidedly amended. Shaw's Kinyamwesi Gospel according to Mark required a revision so complete as to amount to a new translation, the work of Stern, who also prepared a Grammar of the language. Yet they plodded on patiently and faithfully, hoping much from their medical missionary work in particular, and from the attention they paid to the education of orphan children.

It soon became apparent, however, that like the missionaries of the London Society, their successors in Urambo must also reckon with scanty results there, at least for years to come. In addition to the foregoing drawbacks, an element of restlessness prevailed among the people owing to their own political experiences. During the first year of Dahl and Meier, the successor of Mirambo had been displaced by the colonial government and a representative of the former line of chiefs had been given the sway. Time was required before life could wholly resume its normal course among the Wanyamwesi.

The less brilliant the prospects in Urambo, the more necessary it therefore appeared to commence missionary operations at some other center, especially if this isolated post was to be linked to the group of stations in Nyasaland. Hence in 1901 the station Kitunda was founded in the district of Kiwere, lying at a considerable distance to the south. Scarcely had the missionaries made a commencement here, than representatives of the Roman Catholic mission also appeared on the scene and proposed to begin a rival undertaking. But this the government inhibited. But now, in order to secure for the evangelical faith at least an unbroken line of work from Urambo to Nyasa and to present a barrier against the aggressiveness of Islam, it was necessary speedily to establish several centers of work. This was effected by the founding of Sikonge in Ngulu in 1902, Ipole in Ugunda—a neighboring but totally distinct district—in 1903; Kipenbabwe in 1904, and Usoke in 1905. From Urambo to Kipembabwe is a distance of about seventeen days' march. The entire region constitutes a lofty plateau, at its more elevated southern end rising about 4250 feet above sea level. Its people are a stalwart race, prized as plantation laborers and porters throughout the north of the colony. Here and there the scattered remnants of tribes are also to be met with, that do not belong to the Bantu race. Though the land is for the most part well occupied, in some instances more than ten thousand persons being within reach from a single station, the steppe between Ipole and Kitunda is almost uninhabited.

A special advantage lies in the fact that about eighty thousand can already be reached through the medium of the Kinyamwesi, for dialectical differences have been polished away to a great extent as a result of past tribal wars, which have resulted in a considerable amalgamation of formerly very distinct clans. Stern, Dahl and Löbner have distinguished themselves by their linguistic work. The first Primer, the work of Dahl, appeared in 1903. Stern's translation of Matthew was printed by the British and Foreign Bible Society in 1907. Stern and Büttner reduced to writ-

ing the Kichimbu, the dialect of Kipembabwe. In 1909 a Code of Instructions for the Native Evangelists, drawn up by Löbner, appeared in print, and in the same year Stern's translations of stories from the Old Testament could be sent to Unyamwesi. In May, 1910, thanks to the generosity of the British and Foreign Bible Society, Stern's translation of the entire New Testament could be placed in the hands of the native Christians of Unyamwesi. Löbner has also issued a Catechism and Stern a new Primer.

But this field has proven a peculiarly trying one for the health of the missionaries. The water supply is very poor. Drought has been frequent, especially in Urambo. Malaria and black-water fever are endemic. In particular the constitution of the wives of missionaries has been sorely tried. In consequence of all this, not only has labor in the field been often interrupted, but a number of workers, who could ill have been spared, have had to be withdrawn from the field after a comparatively brief period of service. Meier had to return to Europe in 1903, Dahl in 1904. Rapparlie, who had been sent to Africa in 1900, had to come back in 1907; Pagels and Neumann, both appointed in 1904, required to be recalled in 1909; and for the same reason, in 1908, the mission was deprived of the services in the field of its superintendent, Rudolph Stern. Mads Hansen Löbner, called in 1906, was appointed as his successor in the leadership of the workers.

That for all these reasons it should still be the day of small beginnings in Unyamwesi, is therefore not surprising. The first baptism took place in Kitunda in 1903, and a number of preaching posts could soon be occupied in its vicinity. One of these, Ikombe, has grown to be a well-developed out-station, in charge of a native evangelist, Jakobo by name, through whose instrumentality ten catechumens have been won and instructed for baptism. Very evident blessings attend his labors among his countrymen. At the close of 1910, ninety additional persons were receiving stated instruction from him, as seekers after truth.

In Urambo the patient labor of more than twenty-five years was at last rewarded by the gathering in of firstfruits in 1907, five men being then baptized. But this station remains a very hard and trying sphere of work, notwithstanding the new incentive that was received here as at all the mission-stations from the visit of Bishop Hennig in 1905. Strained relations to the present "Sultan," Kaswika, have not a little contributed to multiply the difficulties of the workers here. Sikonge, selected as the seat of the executive of this mission-province, the residence of the superintendent, Löbner, and the warden, Gerhard Stolz, Ipole and Kipembabwe each rejoiced in the baptism of their first converts in 1908, and Usoke in the following year. An aggressive move was the appointment, at the end of 1909, of Nils Gaarde to do distinctive missionary work amongst the men employed for the construction of the Central Railway of German East Africa. Originally at Manyoni, his headquarters are now in Tabora. The contracting firm has shown much sympathy and has lent aid for this undertaking. In 1912 it is hoped to open a well-equipped medical mission at Usoke, where a hospital will be established, a call to this work having been accepted by an American physician, Dr. Charles Lüders.

At the close of the year 1910 the baptized Christians in Unyamwesi numbered one hundred, or with candidates under instruction, three hundred and thirty-five. Fifteen native evangelists stood at the side of twenty-six missionaries at seven stations and five out-stations. In addition to these centers one hundred and one preaching-places were being served. Twenty-three schools were being attended by four hundred and sixty-one scholars, in charge of twenty-three teachers.

CHRISTIANS IN UTENGULE.

LIST OF M

NAME.	When Called.	Arrived in Field.	
Paul Theodor Meyer Superintendent; later Supt. and Warden	1890	1891	Deac
Theophil Richard, Warden	1890	1891	Deac
Georg Martin	1890	1891	
Johannes Haefner	1890	1891	Deac
Johannes Traugott Bachmann	1892	1892	Deac
Johann Theophilus Kretschmer	1892	1892	Deac
Jean Ledoux	1893	1894	Deac
Johannes Theador Kootz	1894	1894	Deac
Martin Johannes Zickmantel	1897	1898	Deac
Adolf Ferdinand Stolz	1896	1898	
Wilhelm Friedrich Zeeb	1898	1898	Deac
Ferdinand Jansa	1899	1899	Deac
Rudolf Wagner	1899		
Ernst Emil Böhme	1900	1900	
Alfred Kruppa	1901	1902	Deac
Gottlieb Ludwig Edward Klautzsch	1902	1902	Deac
Ludwig Ziegler	1901	1902	
Paul Hollan	1908	1903	On c
Gustav Adami	1903	1904	
Ernst Otto Giersch	1905	1906	Deac
Otto Paul Uhlmann	1906	1907	Deac
Felix Oskar Gemuseus	1906	1907	Deac
Karl Emil Bachmann	1907	1908	Deac
Herbert Franz Bauer	1908	1910	Deac
Johannes Richter	1907	1908	

APPENDIX A.

LIST OF MISSIONARIES ENGAGED IN THE SERVICE OF THE NYASA MISSION.

NAME	When Called	Arrived in Field	Ordination	Name of Wife.	Place and Year of Marriage.	REMARKS
Paul Theodor Meyer Superintendent, later Supt. and Warden	1890	1891	Deacon, 1891, Presbyter, 1902	Lydia Maria Kunick Olga Johanna Lehart	Zomba and Domasi, 1891 Kleinwelka, 1909	Lydia Meyer died at Rungwe, Sept. 27 [illegible]
Theophil Richard, Warden	1890	1891	Deacon, 1891	Anna Feldmann	Herrnhut, 1897	Returned from the field on account of the shattered health of Mrs. Richard, 1903
Georg Martin	1890	1891				Died of fever at Kararamuka, Sept. 10, 1891.
Johannes Haefner	1890	1891	Deacon, 1896	Christine Jephsen Ernestine Marie Wagner, m. n. Schmidt	Rungwe, 1895 Rutenganio, 1901	Christina Haefner died at Ipyana, Jan. 27, 1897 Mr. and Mrs. Haefner returned from the field on account of shattered health, 1909.
Johannes Traugott Bachmann	1892	1892	Deacon, 1892, Presbyter, 1905	Pauline Elisabeth Kunzel	Rungwe, 1895	
Johann Theophilus Kretschmer	1892	1892	Deacon, 1892, Presbyter, 1905	Anna Elisabeth Wicke	Rungwe, 1894.	
Jean Ledoux	1893	1894	Deacon, 1894	Elenore Redslob	Herrnhut, 1894.	Jean Ledoux died of fever at Ipyana, Feb. 10, 1896 Elenore Ledoux returned to Germany and in 1897 married Hermann Birnbaum, missionary in Cape Colony.
Johannes Theador Kootz	1894	1894	Deacon, 1894, Presbyter, 1906	Marie Elise Kretschmer	Niesky, 1894	
Martin Johannes Zickmantel	1897	1898	Deacon, 1897	Agnes Marie Hartmann Elisabeth Louise Hartmann	Herrnhut, 1897 Rutenganio, 1906	Agnes Zickmantel died at Rutenganio, July 9 1903.
Adolf Ferdinand Stolz	1896	1898		Helene Elisabeth Kootz Anna Marie Schulze	Niesky, 1898 Rungwe, 1903	Helen Stolz died at Ipyana, Jan. 13, 1899. Adolf Stolz is Manager of the mission-plantation and experiment station at Kyimbila
Wilhelm Friedrich Zeeb	1898	1898	Deacon, 1898	Anna Mathilda Peper	Konigsfeld, 1898	
Ferdinand Jansa	1899	1899	Deacon, 1899	Carolina Charlotta Jung	London, 1899	
Rudolf Wagner	1899			Ernestine Marie Schmidt	Herrnhut, 1899	Rudolf Wagner died on the way to the field, at Blantyre, Dec. 24, 1899. Ernestine Marie Wagner married Johannes Haefner in 1901
Ernst Emil Bohme	1900	1900		Anna Emilie Fischer Emma Pauline Grundel	Rungwe, 1901 Rungwe, 1907	Anna Bohme died at Rungwe, Dec. 12, 1902. Emil Bohme, Manager of building operations for the mission
Alfred Kruppa	1901	1902	Deacon, 1902	Marie Elisabeth Binder	Konigsfeld, 1902	
Gottlieb Ludwig Edward Klautzsch	1902	1902	Deacon, 1902	Emma Brigitta Lange	Rungwe, 1903	Returned from the field on account of shattered health, 1906.
Ludwig Ziegler	1904	1902		Martha Hlawatscheck	Herrnhut, 1902	Withdrew from the service, 1904.
Paul Hollan	1908	1903	On contract at first	Augusta Gertrud Zollner	Rungwe, 1909	Manager of the wood-working plant in Rungwe
Gustav Adami	1903	1904		Maria Agnes Lehmann	Daressalam, 1909	Manager of the mission-business in the Nyasa Province
Ernst Otto Giersch	1905	1906	Deacon, 1906	Anna Magdalena Seiler	Rixdorf, 1906	Returned from the field on account of shattered health, 1908
Otto Paul Uhlmann	1906	1907	Deacon, 1907	Auguste Elisabeth Fischer	Rungwe, 1910	
Felix Oskar Gemuseus	1906	1907	Deacon, 1907	Mathilde Louise Richter	Herrnhut, 1907	Director of the Normal School in Rungwe
Karl Emil Bachmann	1907	1908	Deacon, 1908	Elisabeth Marie Zenske	Niesky, 1908	
Herbert Franz Bauer	[illegible]	1910	Deacon, 1910	Hildegard Elisabeth Wenzel	Ebersdorf, 1910	
Johannes Richter	[illegible]	1908				On contract for service in the mission-business at Kyimbila, 1908-1910; withdrew 1910

APPENDIX B.

LIST OF MISSION STATIONS IN NYASA.

Station.	When Founded.	Baptized Membership at the End of 1910.	Missionaries Residing There Latter Part of 1911.
Rungwe	1891	180	Theodor Meyer, Superintendent and Warden of the Province Oskar Gemeuseus, Director of the Normal School. Paul Hollan, Manager of the wood-working plant.
Rutenganio	1894	147	Johannes Kretschmer, Herbert Bauer.
Ipyana	1894	140	Emil Böhme, Manager of building operations.
Utengule	1895	91	Johannes Kootz.
Isoko	1900	135	Johannes Zickmantel.
Mhozi	1900	300	Paul Uhlmann.
Ileja	1906	75	Alfred Kruppa.
Mueia	1907	18	Emil Bachmann.
Kyimbila	1908 (a trading post 1901)	1	Gustav Adami, Manager of the business undertakings of the mission. Adolf Stolz. Manager of the plantation and experiment-station of the mission.

The Members of the Provincial Conference (the local executive board of the mission),

Theodor Meyer, Chairman,
Johannes Kootz,
Johannes Kretschmer.

On Furlough in Europe or on the Way Thither.

Ferdinand Jansa.
Traugott Bachmann.
Wilhelm Zeeb.

Called to Serve as a Trained Nurse.

Auguste Schmidt.

NAME OF SOCIETY.	Year of Commencing Operations in German East Africa.
1. The Universities' Mission to Central Africa	1867
2. The Church Missionary Society	1876 (At Mombasa 18
3. Die Evangelische Missionsgesellschaft für Deutsch Ost Afrika (Bielefeld) founded 1886, originally devoted to hospital work in Daressalam and to ministering to Germans in Tanga	
4. The Berlin Missionary Society (Die Berliner Missionsgesellschaft)	1891
5. Moravian Missions	1891
6. The Leipzig Missionary Society (Die Evangelisch-Lutherische Mission)	1893
7. The Seventh Day Adventists (Die Deutsche Union der Adventisten vom siebenten Tag)	1903
Totals of Protestant undertakings—	
Roman Catholic Organizations.	
1. The Fathers of the Holy Ghost (Bagamoyo)	1869 (In Zanzibar 18
2. The Benedictines, founded 1848 (Daressalam)	
3. The White Fathers, founded 1868 (Tanganyika)	1879
The White Fathers (Unjanjembe)	
The White Fathers (South Nyasa)	
Totals of Roman Catholic undertakings—	

APPENDIX C

MISSIONARY ORGANIZATIONS IN GERMAN EAST AFRICA.

In brackets the statistics for the end of 1909.

Population about 8,000,000
Whites about 3,400

NAME OF SOCIETY	Year of Commencing Operations in German East Africa.	Number of Stations	Number of Missionaries, Male and Female.	Baptized Native Membership.	Schools	Scholars.
1. The Universities' Mission to Central Africa	1867	End of 1908 7	10 ordained, 6 unordained, 11 single women, 27	6,075	125	5,199
2. The Church Missionary Society	1876 (At Mombasa 1844)	" 7	4 ordained, total number of missionaries, 13	932	104	4,386
3. Die Evangelische Missionsgesellschaft für Deutsch Ost Afrika (Bielefeld) founded 1886, originally devoted to hospital work in Daressalam and to ministering to Germans in Tanga		" 12 (12)	13 (15) " " " 35 (30)	1,083 (1,350)	47 (56)	1,684 (2,170)
4. The Berlin Missionary Society (Die Berliner Missionsgesellschaft)	1891	" 18 (18)	24 " " " 39 (48)	1,668 (2,563)	49 (76)	2,121 (3,379)
5. Moravian Missions	1891	" 15 (16)	24 (23) " " " 32 (31)	764 (1,187)	71 (106)	4,547 (4,719)
6. The Leipzig Missionary Society (Die Evangelisch-Lutherische Mission)	1893	" 14 (12)	17 (18) " " " 22 (28)	1,156 (1,722)	59 (71)	4,244 (6,144)
7. The Seventh Day Adventists (Die Deutsche Union der Adventisten vom siebenten Tag)	1903	" 3	5 " " " 5	6	5	592
Totals of Protestant undertakings—		73	91	163	11,684	466 22,273
Roman Catholic Organizations						
1. The Fathers of the Holy Ghost (Bagamoyo)	1869 (In Zanzibar 1859)	" 17	41 " " " 106	14,103	117	9,750
2. The Benedictines, founded 1848 (Daressalam)		" 8	14 " " " 68	4,214	43	2,391
3. The White Fathers, founded 1868 (Tanganyika)	1879	" 11	30 " " " 63	5,273	82	3,877
The White Fathers (Unjanjembe)		" 11	38 " " " 63	4,286	27	844
The White Fathers (South Nyasa)		" 16	58 " " " 76	9,650	46	2,007
Totals of Roman Catholic undertakings—		" 63	181	376	37,526	315 20,869

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